Teach Yourself Islam

A Comprehensive Course

Dr. Nabil Abdus-Salam Haroun

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Author	: Dr. Nabil A. Haroun
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Dar An-Nashr Liljami'at - Egypt
P.O. Box (130 M. Farid) Cairo 11518, Egypt
Telefax: (00202) 4502812
Email: Darannshr@Link.net

Teach Yourself Islam

بسم الله الرحمن الرحيم

In The Name of ʾAllâh, The All-Merciful, The Ever-Merciful

Contents

Introduction

This is a basic self-study course of Islam. Islam, the last of the messages of Allah, the Creator, to mankind, is a universal guidance to the human race everywhere, up to the end of time. Islamic teachings are embodied in the Holy Qur'an, the Word of Allah, revealed to the Seal of Messengers, Muhammad (peace be upon him). The Prophet's teachings and life are considered to be a detailed interpretation and a human model for the message.

This book features a comprehensive outline of the knowledge essential for every Muslim. The outlines are essentially translated summaries of twelve Arabic textbooks. They cover a broad spectrum of Islamic knowledge, grouped in seven units:

1. Sources: The Holy Qur'an, Hadith (Prophet's tradition), and Science of sources
2. Faith: Principles of faith (Tawhid) and Comparative religion
3. Worship: Purification, Prayer, Zakah (Alms), Fasting, and Hajj (Pilgrimage)
4. Conduct: Morals and Manners
5. Family: Marriage and Inheritance
6. Economy: Wealth, Trade and Business
7. The Nation: The State, Penalties, and Jihad

Each study unit includes exercises for self - evaluation. Those who wish to pursue a more advanced, as well as challenging, study of Islam are urged to study the Arabic language. This will pave their way to comprehend not only the magnificence of the Qur'an and the meanings of Hadith, but also to be able to use the wealth of the published Arabic Islamic literature.



Unit 1
Sources

1-1 Science of Qur'an

- The Qur'an is the rational inimitable miracle proving the truth of the Prophet's message. Thus, it is an eternal miracle, unlike the previous prophets' material miracles whose evidences were restricted to their contemporaries only.
- The inimitability of the Qur'an is:

  a) elocutionary
  b) scientific
  c) legislative

The elocutionary inimitability

- The Arabs throughout time were unable to produce an equivalent to the Qur'an although:

  a) The Qur'an challenged them to do so.
  b) The early unbelievers and those of later generations had the motive for doing so.
  c) Nothing prevented them from doing so, as they were known for their excellence in elocution and linguistics, and the Qur'an was written in their wording language, and styles.

- The elocutionary inimitability is exemplified in:
  a) The perfection of the Qur'anic text and its being beyond any criticism.
  b) Its distinctiveness from any other form of human elocution whether poetry or prose.
  c) The great difference between the characteristics of the Qur'anic wording and that of the Prophet's Hadith.
- Among the manifestations of the elocutionary inimitability are:

  a) The eloquent cohesive diction.
  b) The uniqueness in style, as seen in the harmony of words and meanings.

c) The rich variability of meaning, wording, and style according to each subject.
d) For instance, the elocutionary variability of the Qur'anic narratives.
e) The rhetoric in referring to reality, similitude, or allegory.
f) The rhetoric in elaboration or briefing.
g) The musical inimitability in composition and rhythm.
h) The rhetoric of the Qur'anic style in argument and evidence, which suits all levels of perception and intellect.[1]

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[1] **Elocutionary inimitability:**

Allah says:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ﴾ (هود: ١٣)

This means: "Or they say, "He (Prophet Muhammad SAW) forged it (the Qur'an)." Say: "Bring you then ten forged Surah (chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!"" (11, Hud: 13)

Allah says:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ ﴾ (يونس: ٣٨)

This means: "Or do they say: "He (Muhammad SAW) has forged it?" Say: "Bring then a Surah (chapter) like unto it, and call upon whomsoever you can, besides Allah, if you are truthful!"" (10, Yunus: 38)

Allah says:

﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ (البقرة: ٢٣)

This means: "And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad (peace be upon him) then produce a Surah (Chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful." (2, Al-Baqarah: 23)

Allah says:

﴿قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْآنِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ (الإسراء: ٨٨)

This means: "If the mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another." (17, Al-Isra': 88)

Allah says:

Scientific perfection

- This is displayed in statements referring to concepts and facts of science and history, having been unknown or not understood until centuries after the Qur'an was sent down.
- The scientific proof of the Qur'anic miracle is manifested in its indications of:
  a) The main notions of modern science such as scientific laws, life cycles, the creatures being in pairs.
  b) The nature of the cosmos: its limitlessness, evolution, continuous extension, space travel and its hardships, time relativity, and the nature of the sun and the moon.
  c) The earth being a globe and its rotation, the role of mountains in stabilizing it, the earth's atmosphere, the cloud-rain cycle, water resources, the existence of gems in rivers and seas, and the nature of the agricultural soil.
  d) Animals and the role of water in their lives.
  e) Embryology, the benefits of honey, breastfeeding and hygiene, and prohibiting alcohol and harmful meats.
  f) Historical facts like the pharaohs' mummification, interpolation of the good tidings of the Prophet Muhammad in the Torah and the Gospels, and the guidance to study natural history.
  g) The prophecy of preserving the Holy Qur'an until the end of the world and the failure of human attempts to imitate it due to its uniqueness and perfection.[2]

﴿فليأتوا بحديث مثله إن كانوا صادقين﴾ (الطور: ٣٤)

This means: "Let them then produce a recital like unto it (the Qur'an) if they are truthful." (52, At-Tur: 34)

Allah says:

﴿أفلا يتدبرون القرآن ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا﴾ (النساء: ٨٢)

This means: "Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much contradictions." (4, An-Nisa': 82)

[2] **Scientific perfection:**

Fundamentals:

The laws of science:

Allah says:

﴿إنّا كلّ شيءٍ خلقْناهُ بقدرٍ﴾ (القمر: ٤٩)

This means: "Surely We created everything by a determined estimate." (54, Al-Qamar: 49)

Allah says:

﴿الشّمْسُ والْقمرُ بِحُسْبانٍ﴾ (الرحمن: ٥)

This means: "The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning, etc.)" (55, Ar-Rahman: 5)

Allah says:

﴿والسّماء رفعها ووضع الْميزان﴾ (الرحمن: ٧)

This means: "And the heaven He has raised high, and He has set up the Balance." (55, Ar-Rahman: 7)

Life cycles:

Allah says:

﴿وتُخْرِجُ الْحيّ مِن الْميِّت وتُخْرِجُ الميّت مِن الْحيِّ وترْزُقُ من تشاء بِغيْرِ حِساب﴾(آل عمران: ٢٧)

This means: "You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account)." (3, Al-`Imran: 27)

Creatures are all in pairs:

Allah says:

﴿ومن كُلِّ شيْءٍ خلقْنا زوْجيْنِ لعلّكُمْ تذكّرُون﴾ (الذاريات: ٤٩)

This means: "And of everything We have created pairs, that you may remember (the Grace of Allah)" (51, Adh-Dhariyat: 49)

Allah says:

﴿ومن كُلِّ الثّمراتِ جعل فيها زوْجيْنِ اثْنيْن﴾ (الرعد: ٣)

This means: "And of every kind of fruits He made Zawjayn Ithnayn (two in pairs)." (13, Ar-Ra`d: 3)

The nature of the universe:

The universe is endless:

Allah says:

﴿ تعْرُجُ الْملائكةُ والرُّوحُ إليْهِ فِي يوْمٍ كان مقْدارُهُ خمْسِين ألْف سنة﴾ (المعارج: ٣)

This means: "The angels and the Ruh [Jibrael (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years." (70, Al-Ma`arij: 4)

Living creatures of the universe:

Allah says:

﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاء قَدِيرٌ﴾ (الشورى: ٢٩)

This means: "And among His Ayat (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He will." (42, Ash-Shura: 29)

The development of the universe:

Allah says:

﴿أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا﴾ (الأنبياء: ٣٠)

This means: "Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them?" (21, Al-Anbiya': 30)

Allah says:

﴿ثُمَّ اسْتَوَى إِلَى السَّمَاء وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ﴾ (فصلت: ١١)

This means: "Then He Istawa (rose over) towards the heaven when it was smoke (mixture of gas and solid particles) and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."" (41, Fussilat: 11)

Space travel:

Allah says:

﴿يَا مَعْشَرَ الْجِنِّ وَالإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالأَرْضِ فَانفُذُوا لا تَنفُذُونَ إِلا بِسُلْطَانٍ﴾
(الرحمن: ٣٣)

This means: "O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah)!" (55, Ar-Rahman: 33)

Allah says:

﴿يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلا تَنتَصِرَانِ﴾ (الرحمن: ٣٥)

This means: "There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves." (55, Ar-Rahman: 35)

Allah says:

﴿وَأَنَّا لَمَسْنَا السَّمَاء فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا﴾ (الجن: ٨)

This means: "And we have sought to reach the heaven; but found it filled with stern guards and flaming fires." (72, Al-Jinn: 8)

Allah says:

﴿فَمَن يُرِدِ اللّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلاَمِ وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاء كَذَلِكَ يَجْعَلُ اللّهُ الرِّجْسَ عَلَى الَّذِينَ لاَ يُؤْمِنُونَ﴾ (الأنعام: ١٢٥)

This means: "And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not." (6, Al-An`am: 125)

Allah says:

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاء فَظَلُّواْ فِيهِ يَعْرُجُونَ. لَقَالُواْ إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ﴾ (الحجر: ١٤ – ١٥)

This means: "And even if We opened to them a gate from the heaven and they were to continue ascending thereto. They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched. "" (15, Al-Hijr: 14 - 15)

Relativity of time:

Allah says:

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ﴾ (الحج: ٤٧)

This means: "And they ask you to hasten on the torment! And Allah fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon." (22, Al-Hajj: 47)

The nature of the sun and the moon:

Allah says:

﴿وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا﴾ (نوح: ١٦)

This means: "And has made the moon a light therein, and made the sun a lamp?" (71, Nuh: 16)

The earth:

The nature and movement of the earth:

Allah says:

﴿يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ﴾ (الزمر: ٥)

This means: "He rolls the night over the daytime and He rolls the daytime over the night." (39, Az- Zumar: 5)

The mountains stabilize the earth:

Allah says:

﴿وَأَلْقَى فِي الأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلاً لَّعَلَّكُمْ تَهْتَدُونَ﴾ (النحل: ١٥)

This means: "And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves." (16, An-Nahl: 15)

<u>**Animal life:**</u>
Allah says:

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ﴾ (الأنبياء: ٣٠)

This means: "And We have made from water every living thing." (21, Al-Anbiya`: 30)

<u>**Medical science:**</u>

<u>**Embryology:**</u>
Allah says:

﴿ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ. ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾ (المؤمنون: ١٣ - ١٤)

This means: "Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman). Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators." (23, Al-Mu'minun: 13 - 14)

<u>**Honey:**</u>
Allah says:

﴿يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ﴾ (النحل: ٦٩)

This means: "There comes forth from their (the bees) bellies, a drink of varying color wherein is healing for men." (16, An-Nahl: 69)

<u>**Breastfeeding:**</u>
Allah says:

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ﴾ (البقرة: ٢٣٣)

This means: "The mothers shall give suck to their children for two whole years." (2, Al-Baqarah: 233)

<u>**Historical facts:**</u>

<u>**Pharaoh of Exodus:**</u>
Allah says:

﴿فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ﴾ (يونس: ٩٢)

This means: "So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)" (10, Yunus: 92)

<u>**Corrupting the Tawrah and Injil:**</u> (see the proofs at 2-2)

<u>**Natural history:**</u>
Allah says:

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ﴾ (العنكبوت: ٢٠)

Legislative inimitability

- Qur'anic legislation is inimitable as it differs from any human legislation: it is comprehensive, integrative, and pursues a middle course. It begins with liberating the Muslim's mind from signs of polytheistic misconceptions and illusions by relating it to his Creator all along his life span; directing the Muslim's behavior to seek Allah's satisfaction in the Hereafter. It trains him to be pious and control his caprices; and it builds a society based on solidarity and unity, protecting it from the incitement of Satan by deterring punishments.
- Among the names of the Holy Qur'an are: the Book, the Remembrance, the Criterion. It is described as: light, evidence, guidance, healing, mercy, admonition, bearer of good tidings, warner, and blessed. ([3])

This means: "Say: Travel in the land and see how (Allah) originated creation." (29, Al-`Ankabut: 20)

<u>**The prophecies:**</u>

<u>**Preserving the Holy Qur'an:**</u>

Allah says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ (الحجر: ٩)

This means: "Surely We, ever We, have been sending down the Remembrance and surely We are indeed Preservers of it." (15, Al-Hijr: 9)

There is no similar book to Qur'an: (see the proofs at: the first part of elocutionary inimitability)

<u>**Inimitability of the Qur'an being manifest:**</u>

Allah says:

﴿سَنُرِيهِمْ آيَاتِنَا فِي الآفَاقِ وَفِي أَنفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾ (فصلت: ٥٣)

This means: "We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?" (41, Fussilat: 53)

[3] <u>**The names of the Qur'an:**</u>

Allah says:

﴿الم. ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾ (البقرة: ١ - ٢)

This means: "Alif-Lam-Mim. (These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings.). This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun (the pious and righteous persons who fear Allah much)." (2, Al-Baqarah: 1 - 2)

Allah says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ (الحجر: ٩)

This means: "Surely We, ever We, have been sending down the Remembrance and surely We are indeed Preservers of it." (15, Al-Hijr: 9)

Allah says:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ (الفرقان: ١)

This means: "Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'an) to His slave (Muhammad SAW) that he may be a warner to the 'Alamin (mankind and jinns)." (25, Al-Furqan: 1)

The attributes of the Qur'an:

Allah says:

﴿قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا﴾ (النساء: ١٧٤)

This means: "Verily, there has come to you a convincing proof (Prophet Muhammad SAW) from your Lord, and We sent down to you a manifest light (this Qur'an)." (4, An-Nisa': 174)

Allah says:

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ (يونس: ٥٧)

This means: "O mankind! There has come to you an admonition from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers." (10, Yunus: 57)

Allah says:

﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ﴾ (البقرة: ١١٩)

This means: "Verily, We have sent you (O Muhammad (peace be upon him)) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire." (2, Al-Baqarah: 119)

Allah says:

﴿كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ﴾ (ص: ٢٩)

- The Qur'an was sent down at intervals over twenty-three years with the wisdom of: matching with events and gradual legislation, facilitating its recitation and understanding, making firm the Messenger's heart and making Muslims patient in enduring torture and hardships, and displaying the challenge and inimitability in its integration and coherence despite being sent down in parts.[4]
- The ways of revelation:
  - a) Through Gabriel, who brought it to the Prophet (peace be upon him) appearing in a human form, or with the sound of a ringing bell (i.e. similar to).
  - b) Without mediator like a true vision while sleeping.[5]
- The Surahs of the Qur'an were either sent down in Mecca (before Hijrah) or in Medina (after Hijrah), with the exception of a few

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This means: "(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember." (38, Sad: 29)

[4] **<u>The wisdom of revealing the Qur'an at intervals:</u>**

Allah says:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً﴾ (الفرقان: ٣٢)

This means: "And those who disbelieve say: "Why is not the Qur'an revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet SAW in 23 years.)" (25, Al-Furqan: 32)

[5] **<u>The ways of revelation:</u>**

Allah says:

﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلا وَحْيًا أَوْ مِن وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولاً فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيمٌ﴾ (الشورى: ٥١)

This means: "It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise." (42, Ash-Shura: 51)

* Al-Harith Ibn Hisham narrated that he asked Allah's Prophet (peace be upon him), 'O Allah's Prophet! How is the Divine Inspiration revealed to you?' Allah's Prophet (peace be upon him) replied, **'Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes, the angel comes in the form of a man and talks to me and I grasp what he says.'"** (Reported by Al-Bukhari and Muslim)

cases of verses sent down in Medina as a part of Meccan Surahs, or vice versa.

- The Meccan Surahs are characterized, concerning content, by the following: matters of faith and the Hereafter, the stories of prophets, and arguing the polytheists to disclose their error and misguidance. Concerning expressions, they are characterized by the following: short clauses and strong brief words, statements such as 'O you mankind', 'Nay' (not at all), and verses of prostration.
- The Surahs of Medina are characterized, concerning content, by the following: laws of worship and dealings, arguing with the people of the Book, and disclosing the behavior of the hypocrites. Concerning expressions, they are characterized by: long clauses, and statements: 'O you who believe'.
- The importance of knowing whether the Surahs were sent down in Mecca or Medina is to: differentiate between what is repealing and what has been repealed, know the Prophet's biography, study the history and gradual coding of legislations, and understand the meanings of the Qur'an and appreciate its various styles.
- Some verses have been sent down either: on a certain event or in response to a question raised by the Prophet (peace be upon him) or the believers.
- Benefits derived from knowing the reasons behind revelation are: understanding and interpreting the verses and knowing the wisdom behind revelation. [6]
- Stages of collecting the Qur'an:
  a) Verses were in the heart of the Prophet who recited and taught them to the Companions as soon as they were revealed.
  b) Under the command of the Prophet, once the revelation was sent down, it was written and read in front of him.
  c) After the martyrdom of many of those who learnt the Qur'an by heart in the apostasy war, Abu Bakr, with the consultation of

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[6] **<u>The reasons behind revealing the verses:</u>**

Allah says:

﴿بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ (النحل: ٤٤)

This means: "With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought." (16, An-Nahl: 44)

`Umar Ibn Al-Khattab, commanded the collection of all written and oral Qur'anic texts, including the seven Arabic readings (as admitted by the Prophet).

d) Abu Bakr's copy of the Qur'an was transferred to `Umar then to Hafsah, `Umar's daughter. With the advent of `Uthman Ibn `Affan, he kept Hafsah's copy of the Qur'an confining its reciting to one reading; that of the Quraysh tribe, and burned all the other copies, thereby uprooting all tendencies of dispute among Muslims.

- Exegesis is to learn how to utter the Qur'anic words, understand their meanings in the context of the verse structure, explain the meanings of the verses, and deduce the rulings and wisdom behind them. As for "figurative interpretation", it is the scholar's opinion through deduction from similar words and verses.
- Methods of exegesis are: explaining the Qur'an with the Qur'an, explaining the Qur'an with Hadith, and explaining according to the opinion of those who have mastered linguistics, the sciences of the Qur'an, the fundamentals of Fiqh (religious understanding), and the methods of the previous interpreters.
- Among the scholars of exegesis via Hadith are: At-Tabari, Ibn Kathir, and As-Siyuti. The most well-known scholars of exegesis by opinion are: Ar-Razi, Al-Baydawi, As-Siyuti (in Al-Jalalain), Az-Zamakhshari, Al-Qurtubi, Al-Alusi, An-Nasafi, Al-Khazin, and Ash-Shawkani.
- Some of the well-known modern books of exegesis are those by: the Supreme Council of Islamic Affairs, Cairo, Muhammad Rashid Rida, Sayyid Qutb, Abul-A`la Al-Mawdudi and `A'ishah `Abdur-Rahman.
- The text of the Qur'an can never be translated into another language, i.e., to be used in worship or to deduce rulings therefrom. However, the meanings of the Qur'an can be translated according to the translator's command of understanding and conveying the meaning.

- The Qur'anic verses are: Al-Muhkam, i.e., clear verses that are needless of interpretation and are not subject to repeal and Al-Mutashabih, i.e. consimilar verses that may be interpreted as having more than one meaning and need to be explained.

- Kinds of consimilar verses are:
  a) Those which any scholar can explain through other clear verses.
  b) Those which are known only to a few scholars.
  c) Those that are vague to everyone until now.[7]
- The graduation in legislation in the time of the Prophet called for the repealing of certain rulings by others.
- The types of repealing[8] are: the repealing of recitation and ruling together, the repealing of recitation only, and the repealing of the ruling only. The forms of repealing are: the repealing of the Qur'an by the Qur'an, the repealing of a Sunnah by the Qur'an, the repealing of a Sunnah, or a Prophet's deed with a stronger one, and the repealing of the Qur'an with a Mutawatir (successive) Sunnah (see 1-2), which is permitted by some scholars and prevented by others.

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[7] **Clear and consimilar verses:**
Allah says:

﴿هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾ (آل عمران: ٧)

This means: "It is He Who has sent down to you (Muhammad SAW) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments, etc.), Al-Faraid (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear." (3, Al-`Imran: 7)

[8] **Repealing:**
Allah says:

﴿مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (البقرة: ١٠٦)

This means: "Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things?" (2, Al-Baqarah:106)

Allah says:

﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ﴾ (الرعد: ٣٩)

This means: "Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lawh Al-Mahfuz)." (13, Ar-Ra`d: 39)

Allah says:

﴿وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ﴾ (النحل: ١٠١)

This means: "And when We change a Verse [of the Qur'an, i.e. cancel (abrogate) its order] in place of another, and Allah knows the best of what He sends down." (16, An-Nahl: 101)

(see 1-2), which is permitted by some scholars and prevented by others.

1-2 The science of Hadith

- The purpose of the science of Hadith is the documentation of the Sunnah (The Prophet's deeds and traditions) according to the narration and content, and judging the validity of the Hadiths.
- In absolute terms, Hadith refers to all that pertains to the Prophet's sayings, doings, tacit approval of a practice, or a description of the Prophet presented by one of the Companions. It is also known as a traceable Hadith.
- Al-Qudsi Hadith is that in which Allah speaks through the Prophet who expressed the meaning with his own words.
- Arrested (Mawquf) Hadith is that which is ascribed to the companions, not to the Prophet.
- A discontinuous Hadith is one whose chain of transmission ends with a successor, rather than a Companion or the Prophet.

The chain of Hadith narration:

- The method of chaining Hadith narration:[9] hearsay from a Hadith narrator, reading or showing (for approval) to the narrator, the narrator's permission to assign another to narrate on his behalf, the narrator's reference to the original of his writing, and the narrator's assignment of another to write a copy of his writing.
- The Hadith is divided, according to its number of channels, into: Mutawatir and Ahad.
- Mutawatir Hadiths are those related by whole groups of trustworthy individuals (may be five, ten, or more) from whole groups, in multiple generations of transmission, leading back to the Prophet himself, such that the sheer number of separate channels, at each

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[9]The Prophet Muhammad (peace be upon him) said:

"He who deliberately lies on me his abode will be in the Hell."
(Reported by Al-Bukhari and Muslim)

generation of transmission is too many to be possible for all to have conspired to fabricate the Hadith.

- Ahad Hadith: it is that Hadith in which the conditions of the Mutawatir Hadith are not satisfied in one or more generations of transmission:
  a) A Well-known Hadith is one whose channels of transmission came through only three people up to five at any point in its history.
  b) A Rare Hadith (ʿAziz) is one transmitted through just two for each generation of its transmission.
  c) A Singular Hadith (Gharib) is one transmitted through just one individual at any stage in the history of its transmission.
- A Hadith is also termed Well-known if it is well-known in the concerned circles, regardless of the terminological definition. A Well-known Hadith, in that sense, is not necessarily an authentic one.

Identification of narrators:

- The science of Hadith criticizes the narrators according to: documentation: their names, surnames, nicknames, dates, generation, and Shaykhs, besides evaluation: judging the accuracy according to positive and negative factors.
- The generations of narrators: These are groups of contemporary narrators who were similar in age and in their quoting of Shaykhs. They are divided into twelve generations, starting with the Companions, then the early successors to the six Imams of Hadith classification.
- Knowing the generations of narrators is important in differentiating the narrators having similar names, and in discovering breaks in the chain of transmission.
- Knowing the homeland of the narrators is important to investigate if the narrator met with the one from whom he transmitted the Hadith. Also their identities are thus verified.
- Knowing the dates of birth and death of the narrators is important to make sure the continuity of the chain of narration and to uncover any fabrication.

- Knowing and comparing the names, surnames, and nicknames helps in making sure of the narrator's identity, avoiding ambiguity, and disclosing deception.

Reliability ratings (positive and negative personal factors):

- The reliability of a narrator is realized if he meets two conditions :
  a) Moral integrity: being a Muslim, mature, and sane, and being free from vice and all that is dishonorable.
  b) Exactitude: to directly hear from the narrator, to completely understand the meaning, and to learn it by heart till the time he transmitted it to another, also, he should be known for his strong ability to learn by heart and possess good scrutiny.
- According to these criteria, narrators are ascribed different reliability or unreliability ratings.

Levels of Hadith acceptance

- The rigorously authenticated Hadith: It is characterized by five conditions: uninterrupted chain of transmission, moral integrity of narrators, the exactitude of the narrators, being devoid of irregularity, i.e., not to be against a more reliable one, and being without any defect. These are the conditions of the rigorously authenticated Hadith .
- The rigorously authenticated Hadith of another: It is a well-authenticated Hadith narrated by many methods which strengthen each other.
- The well-authenticated Hadith of itself: It has an uninterrupted chain of transmission. Its narrators have moral integrity, but their exactitude is lesser than that of rigorously authenticated Hadith.
- The well-authenticated Hadith of another: This is basically a weak Hadith, but narrated by multiple methods which support each other. However there must be no doubt of lying or viciousness of the narrators.
- At-Tirmidhi differs from the other scholars of Hadith in the definition of the well-authenticated Hadith and the "well and rigorously authenticated" Hadith.

- The weak Hadith is that which lacks one of the conditions set for the rigorously or well-authenticated Hadith. Its weakness and degree of unreliability vary according to the extent or the degree it lacks such conditions.

- **A Hadith is not accepted because of:**

A- Loss in the chain of the Hadith transmission

1- Incompletely transmitted Hadith (Mursal): It does not state, in the end of its chain of transmission, the Companion who related it directly to the Prophet.
2- Suspended Hadith (Mu`allq): From the beginning of its chain of transmission one or more, of the narrators, are successively not stated. (Some of the suspended Hadiths of Al-Bukhari and Muslim are exceptionally accepted.).
3- Problematic Hadith (Mu`dil): Two successive narrators or more are missing.
4- Broken-Chain Hadith (Munqati`): This is one in which a narrator is missing in (one point or more of) the chain of transmission, or in which an unknown narrator is mentioned, but it is neither incompletely transmitted, suspended, nor problematic.
5- Interpolated Hadith (Mudallas): The chain includes a latent missing which was deliberately contrived by the narrator to conceal a weakness or disruption in the chain of narrators, so as to improve its presentation. Among its types is the latent incompletely transmitted Hadith in which the narrator quotes some of his contemporaries although it has been proved that they never met nor heard from each other.

B- Impeaching the exactitude of the narrator

1- Defective Hadith (Mu`allal): This is one that embodies a defect causing its invalidation.
2- Incorporated Hadith (Mudraj): This is one in which the narrator incorporated his own words into the content, or false narrators into the chain of transmission.
3- Denied Hadith (Munkar): This is a Hadith that contradicts the narration of a more trustworthy narrator.

4- Irregular Hadith (Shadh): This is one that was narrated by a trusted narrator, but differs from that of a more acceptable narrator, having better exactitude or greater number of narrations.
5- Inverted Hadith (Maqlub): This is a Hadith which one of its narrators has rearranged the text or the chain of transmission.
6- Disordered Hadith (Mudtarib): A Hadith narrated in contradictory ways, while none is preferred over the other due to their equal strength.
7- Misread or corrupted Hadith (Musahhaf, or Muharraf): This is one in which a word or more are changed in the content or in the chain of transmission, due to a change in the place of dots over (Arabic) letters or of the letter form.
8- Confused Hadith (Mukhtalit): This is one whose narrator is mistaken because of senility, impaired vision, or loss of references.

C- Impeaching the moral integrity of the narrator

1- Disregarded Hadith (Matruk): This is one in which narrator is accused of lying, the Hadith is known only through him, and is against the general rules.
2- Forged Hadith (Mawdu`): This is one invented and falsely attributed to the Prophet. There are many motives behind forgery undertaken by enemies of Islam, political powers, factions, and others, but the scholars of Hadith managed to devise criteria to identify and refute forged Hadiths.

Hadith classifications

1- Collections according to chains of transmission (Musnad): The Hadiths of each Companion were collected separately, whether they were rigorously authenticated, well-authenticated, or weak. The most famous of such collections are of: Abu Dawud At-Tayalisi, Imam Ahmad, Al-Bazzar, Abu Ya`la, and Al-Hamidi.
2- Lexical collections (Majami`): These Hadiths were collected according to the names of Companions, the author's Shaykhs, or countries, and then classified in alphabetical order. The most famous of such collections are of At-Tabarani: Al-Kabir (Companions' lines), Al-Awsat and As-Saghir (Shaykhs' names).
3- Collections according to subjects (Jami`): These Hadiths were classified according to religious subjects. The most famous and

authentic of them are: Al-Bukhari, Imam Muslim, and At-Tirmidhi (although the latter includes some non-authentic Hadiths).

4- Collections according to subjects of Fiqh:
   a) As-Sunan (Traditions): These comprise the subjects of Fiqh only and are restricted to traceable Hadiths; e.g., Sunan of Abu Dawud, An-Nasa'i, Ibn Majah, Ash-Shafi`i, Ad-Darimi, Al-Bayhaqi, Ad-Daraqutni.
   b) Al-Muwatta': They are also classified according to subjects of Fiqh, but include arrested and discontinuous Hadiths besides the traceable Hadiths; e.g. Al-Muwatta' by Imam Malik.
   c) Subject collections: for specific subjects.

Reclassification of Hadith

- This means referring a Hadith to its original sources, where it was narrated according to the chain of transmission, and then showing its rank when necessary.
- There are three forms of reclassification: the general reclassification in which the narrator's name is mentioned as well as the source collection, the intermediate reclassification in which the names of the chain of narrators are mentioned, the source collection, the chapter where the Hadith is found, and the rank of the Hadith, and the detailed reclassification of the Hadith, all its chains of narration, as well as criticizing all narrations and ranking them.

The methods of reclassification: by the Companion narrating the Hadith by searching in the chains of transmission (Musnads), Hadith dictionaries etc., by the first word of the Hadith by searching in books whose Hadith texts are classified alphabetically, or indices of different Hadith books, by knowing a distinguishing word in the content of the Hadith, by searching in Al-Mu`jam Al-Mufassar Li Alfazh Al-Hadith An-Nabawi (The Indexed Dictionary of Hadith Words), by knowing the subject of the Hadith from the index of subjects such as Miftah Kunuz As-Sunnah, and by searching in computer databases by choosing a distinguishing word, subject, or narrator of the Hadith

1-3 The science of the sources of Islamic Shari`ah

This science deals with deducing the legal rulings based on evidence derived from Shari`ah sources.

Evidence that can be applied:

- Shari`ah sources are utilized in the following order: Qur'an, Sunnah, consensus (Ijma`), and reasoning based on analogy (Qiyas).
- The Qur'anic rulings are unquestionable, as each word was revealed by Allah to the Prophet (peace be upon him), and is preserved from corruption, until the end of time.
- The Qur'anic texts concerning meaning are either conclusive or presumptive.[10]
- Sunnah is defined as all that was said, done, or tacitly approved by the Prophet (peace be upon him).
- Sunnah confirms a ruling in the Qur'an, explains in detailed form, all that was mentioned in the Qur'an in broad terms, restricts what is mentioned in categorical terms, and specifies what is mentioned

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[10] **Legislative proofs:**
When the Prophet of Allah (peace be upon him) intended to send Mu`adh Ibn Jabal to Yemen, he asked: How will you judge when you are asked to rule on something? He replied: I shall judge in accordance with Allah's Book. He asked: (What will you do) if you do not find any guidance in Allah's Book? He replied: (I shall act) in accordance with the Sunnah of the Prophet of Allah (peace be upon him). He asked: (What will you do) if you do not find any guidance in the Sunnah of the Prophet of Allah (peace be upon him) and in Allah's Book? He replied: I shall do my best to reach a ruling and I shall spare no effort. The Prophet of Allah (peace be upon him) then patted him on the breast and said: Praise be to Allah Who has helped the messenger of the Messenger of Allah to find something which pleases the Messenger of Allah." (Reported by At-Tirmidhi)

generally, and establishes a ruling that was not outlined in the Qur'an.

Concerning the number of transmitters, the Sunnah is either Mutawatir (well-known) or singular (Ahad).

- The Sunnah which is Mutawatir is a narration from the Prophet (peace be upon him) that can be traced back to the Prophet himself without any doubt. The well-known Sunnah is where the transmission can be traced back to the Prophet with great probability of its being authentic, along with great conclusiveness of its attribution to the Companions. The singular (Ahad) Sunnah is not confirmed in its authenticity. All the above types should be accepted, either as a certain or predominant evidence.

- The Prophet's (peace be upon him) personal thoughts, inclinations, personal habits, and the way in which he dealt with his everyday affairs, are not considered abiding legislation, unless they contain some element of guidance to be followed.[11]

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[11] **The validity of Sunnah:**

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللّهِ وَالرَّسُولِ﴾ (النساء: ٥٩)

This means: "O you who believe! Obey Allah and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (SAW)." (4, An-Nisa': 59)

Allah says:

﴿فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّىَ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيمًا﴾ (النساء: ٦٥)

This means: "But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (4, An-Nisa': 65)

Allah says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا﴾ (الحشر: ٧)

- Consensus is to be resorted to only where there is no legal ruling included in the authentic texts, i.e. Qur'an and authentic Sunnah. Consensus is the agreement of the majority of Muslim scholars of those who exercise Ijtihad (independent reasoning based on religious sources), after the Prophet's death, pertaining to a legal ruling. There is some disagreement on the validity of this method of deriving Islamic rulings.[12]

This means: "And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you, abstain (from it)." (59, Al-Hashr: 7)
Allah says:

﴿قُلْ أَطِيعُواْ اللّهَ وَالرَّسُولَ﴾ (آل عمران: ٣٢)

This means: "Say (O Muhammad SAW): Obey Allah and the Messenger (Muhammad SAW)." (3, Al-`Imran: 32)
Allah says:

﴿مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللّه﴾ (النساء: ٨٠)

This means: "He who obeys the Messenger (Muhammad SAW), has indeed obeyed Allah." (4, An-Nisa': 80)
Allah says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ (الأحزاب: ٣٦)

This means: "It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision." (33, Al-Ahzab: 36)

[12] **<u>The validity of consensus:</u>**
Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ﴾ (النساء: ٥٩)

This means: "O you who believe! Obey Allah and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority." (4, An-Nisa': 59)
Allah says:

﴿وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُوْلِي الأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَه مِنْهُمْ ﴾ (النساء: ٨٣)

This means: "If only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly)." (4, An-Nisa': 83)
Allah says:

- Analogy means to draw a similitude between two similar incidents. One can be judged directly according to the authentic text while the other can not, and both have common attributes relevant to the same ruling.

- The use of analogy is considered an authentic means of deducing Islamic rulings according to the majority of scholars.

- The pillars on which analogy is built are: the source (on which the analogy is based), the branch (what is to be equated to the source), the ruling of the source (based on an authentic text), the "effective case" (an attribute of the source which was the cause of the ruling, and which is shared by the branch)

- The effective case should be a characteristic which is: obvious, accurately defined, conducive to the wisdom behind the ruling, and not restricted to the source alone.

- The scholars of jurisprudence differ regarding the validity of the following evidence: application of discretion, public interest, prevalent customs, presumption of continuity, the laws of (pre-Islamic) predecessors, and the particular school of thought of a Companion.

- The application of discretion means to prioritize: an exceptional ruling over a common one due to a more substantiated proof, a

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﴿وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾ (النساء: ١١٥)

This means: "And whoever contradicts and opposes the Messenger (Muhammad SAW) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination." (4, An-Nisa': 115)

The Prophet (peace be upon him) said:

"And that you could not all agree on an error." (Reported by Abu Dawud)

special ruling over a general one, or a latent analogy over an evident one.

- Public interests are those interests for which no explicit ruling exists to allow or forbid.

- Prevalent customs are practices that are known and followed by people, but which do not contradict a piece of evidence, do not permit what is prohibited, do not prohibit what is permitted, and do not annul a religious duty.

- Presumption of continuity means to maintain a ruling that was valid in the past until a real need to change it emerges.

- The (sacred) law of (pre-Islamic) predecessors, is what is proven to be in conformity with our law.

- The school of thought of a Companion is what is pertinent to him other than his narrations of the Hadith.

Rulings

- Legal rulings contain either injunctions or stipulations. An injunctive ruling is one that enjoins the morally competent individual to either perform or refrain from an act, or gives him the option to perform an act or to refrain from it. Stipulatory rulings are those that encompass a legal reason behind a certain ruling, a condition for it, or an interdictor of it.

Injunctive Rulings

- There are five types: obligatory, recommended, unlawful, offensive, and permissible.

- The obligatory ruling is divided into several types concerning timing, the one who is called upon to perform the duty, the amount requested, as well as being determined or optional.

- The timing of the obligatory ruling is either not restricted, i.e. the obligatory ruling such as prayers and other acts can be made during the same time period, or is restricted to a certain act like fasting.

- The obligatory ruling concerning the one who is called upon to perform a duty can be either: obligatory for every individual Muslim, or an obligation of a public nature, i.e. if performed by some, the rest will be exempted from its responsibility.

- The amount required is either specified like the five prayers and Zakah (the poor's due), or unspecified as in all forms of charity .

- The obligatory ruling is either prescribed like the acts of worship or optional as found in rulings concerning expiation.

- The recommended ruling is that which the Lawgiver requested, but without its being an order. It is ranked according to the following degrees:

  a) Confirmed Sunnah.
  b) Unsystematic Sunnah, not consistently practiced by the Prophet.
  c) The highly advisable Sunnah, e.g., taking the Prophet (peace be upon him) as an ideal concerning his everyday acts out of love.

- The unlawful is either completely forbidden in itself, like robbery and fornication, or forbidden because of something incidental related to it.

- The offensive is what the Lawgiver requested to be avoided, but without a direct prohibition.

- The permissible is that which the competent person has the option either to do or not, and is based on either a clear text indicating permission, or the absence of a clear text prohibiting it. In principle, things are permissible unless clearly made impermissible.

The stipulatory rulings

- It is divided into the following:

a. **Reason:** an apparent and accurate characteristic that is necessary for a ruling.

b. **Condition:** on which the ruling is based. Impediment: if it exists there will be no ruling or the reason would have been made invalid.

c. **Allowances:** rulings legislated by Allah, out of lightening, to be carried out optionally by the competent in special cases.

d. **Validity and invalidity:** acts that the Lawgiver requested those competent either to do or not to do, in the light of the causes and conditions that He commanded, the Lawgiver is the Only One Who can render something valid or not.

Things one may be held legally responsible for

- These are deeds concerning which Allah has imposed as certain rulings.

- It is stipulated that the things one may be held legally responsible for, should be: completely known to the competent person within his capacity, and the competent person should be able to either perform the act or stop doing it.

The competent

- He is a person responsible for performing the legal ruling.

- It is stipulated that the competent person should be able to understand, by himself or through others, the evidence for what he is responsible. This requires maturity, reason, and sobriety (neither drunken nor asleep). Also, he should be eligible for what he is assigned for and under no duress to perform the act.

- There are two kinds of eligibility:

    a) Eligibility for obligation, i.e. to have rights and duties.
    b) Eligibility for performance, i.e. the sayings and deeds of the competent person are fit to be legal. Children and the insane are not eligible. Eligibility is incomplete for the minor before maturity and for the mentally deranged person, while it is completely fulfilled for the mature sane person.[13]

The fundamental rulings of Islamic legislation

- The General Objectives of Shari`ah are to realize the interests of people: necessities, needs, and welfare.
- Necessities: they are the essentials of human life in order to preserve: faith, life, intellect, property, and honor.
- Needs: they are what people need to avoid drudgery, and be able to tolerate the hardships of commitments, responsibilities, and the burdens of life.
- Welfare: It refers to those aspects that lead to the improvement of the living conditions, appearances of people, and their social relations.
- In legislation, these goals follow an order of precedence , i.e. necessity, needs, and lastly welfare.
- When examining the issue of necessities, several rules should be taken into account:

    a) Harm should be eliminated in a legal manner.
    b) Harm should not be eliminated by another harm.
    c) Individual harm should be tolerated to ward off a public harm.

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[13]**The competent:**
The Prophet (peace be upon him) said:
"There are three (persons) whose actions are not recorded: a sleeper till he awakes, a boy till he reaches puberty, and a lunatic till he comes to reason." (Reported by At-Tirmidhi and Abu Dawud)

d) Lesser harm can be tolerated to avoid a more severe one.
e) Repelling harm has precedence over bringing benefits.
f) Necessity knows no laws.
g) Necessity is weighed with its own standard.

- Rulings for lifting restrictions in pursuing needs:
  a) Hardships justify simplification as exemplified by the allowances ordained by Allah, the Almighty, in cases of: travel, illness, compulsion, forgetfulness, ignorance, prevalence of trials, tribulations, and insufficiency.
  b) Legislation should lift restriction.
  c) Needs are treated like necessities in permitting (some) prohibited things.[14]

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[14] **The aims of Islamic Legislation:**

Preserving Faith:

Allah says:

﴿وقَاتِلُوهُمْ حتَّى لاَ تكُونَ فِتْنَةٌ ويكُونَ الدِّينُ للّه فإنِ انتهوا فلاَ عُدْوَانَ إلاَّ على الظَّالِمين﴾ (البقرة: ١٩٣)

This means: "And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Azh-Zhalimun (the polytheists, and wrong-doers)." (2, Al-Baqarah: 193)

Allah says:

﴿والْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾ (البقرة: ١٩١)

This means: "And Al-Fitnah (temptation, to disbelieve after one has believed) is worse than killing." (2, Al-Baqarah: 191)

Allah says:

﴿والْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ﴾ (البقرة: ٢١٧)

This means: "And Al-Fitnah is worse than killing." (2, Al-Baqarah: 217)

Allah says:

﴿واتَّقُواْ فِتْنَةً لاَّ تُصِيبَنَّ الَّذِينَ ظَلَمُواْ مِنكُمْ خَآصَّةً﴾ (الأنفال: ٢٥)

This means: "And fear the Fitnah (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)." (8, Al-Anfal: 25)

Allah says:

﴿إلاَّ تفْعلُوهُ تكُن فِتْنَةٌ فِي الأَرْضِ وفَسَادٌ كبِيرٌ﴾ (الأنفال: ٧٣)

This means: "If you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allah's Religion of

Islamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism)." (8, Al-Anfal: 73)

<u>Preserving the lives of the people:</u>

Allah says:

﴿وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللّهُ إِلاَّ بِالْحَقِّ﴾ (الأنعام: ١٥١)

This means: "And kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law)." (6, Al-An`am: 151)

Allah says:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَاْ أُولِيْ الأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾ (البقرة: ١٧٩)

This means: "And there is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqun (the pious)." (2, Al-Baqarah: 179)

<u>Preserving the mind:</u>

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ. إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءِ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللّهِ وَعَنِ الصَّلاَةِ فَهَلْ أَنتُم مُّنتَهُونَ﴾ (المائدة: ٩٠ – ٩١)

This means: "O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaytan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain?" (5, Al-Ma'idah: 90 - 91)

<u>Preserving property:</u>

Allah says:

﴿وَلاَ تَأْكُلُواْ أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُواْ بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُواْ فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالإِثْمِ وَأَنتُمْ تَعْلَمُونَ﴾ (البقرة: ١٨٨)

This means: "And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully." (2, Al-Baqarah: 188)

Allah says:

﴿وَلاَ تُؤْتُواْ السُّفَهَاء أَمْوَالَكُمُ الَّتِي جَعَلَ اللّهُ لَكُمْ قِيَاماً﴾ (النساء: ٥)

This means: "And give not unto the foolish your property which Allah has made a means of support for you." (4, An-Nisa': 5)

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَأْكُلُواْ أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلاَّ أَن تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ وَلاَ تَقْتُلُواْ أَنفُسَكُمْ إِنَّ اللّهَ كَانَ بِكُمْ رَحِيمًا﴾ (النساء: ٢٩)

This means: "O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you." (4, An-Nisa': 29)

Allah says:

﴿وَآتُواْ الْيَتَامَى أَمْوَالَهُمْ وَلاَ تَتَبَدَّلُواْ الْخَبِيثَ بِالطَّيِّبِ وَلاَ تَأْكُلُواْ أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا﴾ (النساء: ٢)

This means: "And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin." (4, An-Nisa': 2)

Abu Bakrah (may Allah be pleased with him) narrated that while the Messenger of Allah (peace be upon him) was delivering a sermon on the Day of Sacrifice at Mina during the Farewell Pilgrimage, he said:

"Verily your blood and property are as sacred and inviolable as the sanctity of this day of yours, in this month of yours, and in this city of yours. Behold! Have I conveyed this message to you?" (Reported by Al-Bukhari and Muslim)

<u>Preserving the honor of the people:</u>

Allah says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾ (النور: ١٩)

This means: "Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not." (24, An-Nur: 19)

Allah says:

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ (النور: ٢٣)

This means: "Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment." (24, An-Nur: 23)

<u>Removing restriction:</u>

Allah says:

- The deeds of competent persons are either: Allah's Right, people's right, a right of both.

- Allah's Right is embodied in: acts of worship, Zakah (the poor's due) and other financial obligations, punishments for adultery, larceny and robbery, depriving the killer from inheritance and expiations.

- The competent person's right is related to his financial rights over others.

- What combines the two rights (that of Allah and that of people) are the punishment for slandering a woman with adultery and retaliation for killing.

- There is no room for Ijtihad (independent reasoning based on religious sources) for what has been ruled by a clear-cut text.

﴿مَا يُرِيدُ اللّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَـكِن يُرِيدُ لِيُطَهَّرَكُمْ﴾ (المائدة: ٦)

This means: "Allah does not want to place you in any restriction, but He wants to purify you, and to complete His Favor on you." (5, Al-Ma'idah: 6)

Allah says:

﴿هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ (الحج: ٧٨)

This means: "He has chosen you (to convey His Message of Islamic Monotheism to mankind by inviting them to His religion, Islam), and has not laid upon you in religion any restriction." (22, Al-Hajj: 78)

Allah says:

﴿يُرِيدُ اللّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ﴾ (البقرة: ١٨٥)

This means: "Allah intends for you ease, and He does not want to make things difficult for you." (2, Al-Baqarah: 185)

The Prophet (peace be upon him) said:

"No harm (should be done to others) nor wrong (in retaliation)."

(Reported by Ahmad and Ibn Majah)

- The Mujtahid (qualified scholar) must be well-informed in the Arabic language, knowledgeable of the sciences of the Qur'an, efficient in the sciences of the Sunnah, and expert in deducing analogical rulings.

- The gradation of legislation during the Prophet's life-time required the partial or total repeal of some rulings, but after his death (peace be upon him) no repealing of a ruling in Qur'an or Sunnah is accepted.

- A ruling text can not be repealed except with another equal or stronger text. The strongest of all is the Qur'an and the Sunnah, Mutawatir, then the Sunnah which is not Mutawatir, and finally analogy.

The Arabic language:

- Language is a well controlled discipline stemming from the human mind as inspired by Allah.
- It is incumbent on every Muslim to excel in the Arabic language in order to correctly understand the Qur'an and the Sunnah.
- The Arabic language is highly honored since:

  a) Allah, the Ever-Knowing and Ever-Wise, chose Arabic to be the language in which His final message was revealed.
  b) The Proof of this revelation is its linguistic miracle.
  c) Allah, the Almighty, preserved His Book in its original Arabic text.
  d) Allah has revealed the Holy Qur'an in Arabic so that the people who received it first, Arab as they were, could apprehend it.

Exercises

Science of Qur'an

1. What distinguishes the Qur'anic elocution from human language?
2. What is meant by the elocutionary inimitability of the Qur'an? Mention some of its features.
3. What is meant by the scientific proofs of Qur'an? Mention five of its fields.
4. What is the difference between Qur'anic and human legislation?
5. Mention three names of the Qur'an, and five of its attributes stated in the Qur'an itself.
6. What is the wisdom behind revealing the Qur'an at intervals?
7. How did the revelation occur?
8. What are the differences between the Meccan and Medina Surahs concerning place and subject?
9. What are the benefits gained from knowing whether the verses were revealed at Makkah or Madinah?
10. What are the benefits gained from knowing the reasons behind revealing the verses?
11. How was the Qur'an collected after being revealed?
12. What is the difference between exegesis and figurative interpretation?
13. Mention three trends in Qur'anic exegesis and give examples of well-known scholars in this field?
14. Is it possible to translate the Qur'an? Why?
15. What is the difference between the clear and the consimilar verses?

Science of Hadith

1. What does the science of Hadith deal with?
2. What is meant by: Hadith - Sunnah - Al-Qudsi Hadith - Traceable Hadith - Discontinuous Hadith - Interrupted Hadith?
3. What is the difference between Hadith ensured by many lines of transmission and Single (Ahad) Hadith?
4. It is a condition for the narrator in order to accept his narration, that he be: a)..........b).........
5. Mention the conditions for a Hadith to be authentic.

6. The Hadith is not accepted because: a).........; b)..........; c)...........
7. Mention four kinds of Hadith books by giving examples.
8. How is the reclassification of Hadith verified? What are the forms of reclassification?

Science of sources

1. Mention conventional Shari`ah evidence according to their rank-order?
2. Mention four of the secondary Shari`ah forms of evidence?
3. What is the role of Sunnah toward the Qur'an?
4. What are the differences between Qur'an and Sunnah concerning traceability and signification?
5. What is meant by consensus?
6. What is analogy? What are its pillars?
7. What is the difference between an injunctive ruling and a stipulatory ruling?
8. What are the divisions of the injunctive ruling? In what way is the Hanafi School different?
9. What are the conditions for applying rulings: a).....; b) ......; c)......
10. The general objectives of Shari`ah are considered in the following order: a).........; b)......; c) ......
11. What are the four necessities?
12. Mention three Shari`ah rules for realizing these necessities.
13. Mention three Shari`ah rules for realizing the needs.
14. Give examples of the following:
    a) Allah's Right.
    b) The competent person's right.
    c) What combines both rights.
15. When is Ijtihad permitted? What are the conditions for being a Mujtahid (qualified scholar)?
16. What is meant by repeal? What are the cases of repeal?

Unit 2
Faith

2-1 Principles of Faith

- The pillars of faith are six: belief in Allah, His Angels, His inspired Books, His Messengers and Prophets, the Last Day, and in destiny whether good or evil.[1]

Belief in Allah

- Belief in Allah is the belief in His Existence, His Oneness and Uniqueness, His Sole Godhood (Rububiyyah) and Divinity.
- The Existence of Allah is a self-evident truth, since nothing exists without having someone putting it to existence and order.
- The Oneness of Allah is a rational truth, proved by the unity of the universe and its laws. The existence of various gods indicates non-

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[1] **The pillars of faith:**

Allah says:

﴿يا أيها الذين آمنوا آمنوا بالله ورسوله والكتاب الذي نزل على رسوله والكتاب الذي أنزل من قبل ومن يكفر بالله وملائكته وكتبه ورسله واليوم الآخر فقد ضل ضلالا بعيدا﴾ (النساء: ١٣٦)

This means: "O you who believe! Believe in Allah, and His Messenger (Muhammad SAW), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away." (4, An-Nisa': 136)

Allah says:

﴿ولكن البر من آمن بالله واليوم الآخر والملائكة والكتاب والنبيين﴾ (البقرة: ١٧٧)

This means: "But Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets." (2, Al-Baqarah: 177)

Abu Hurayrah (may Allah be pleased with him) narrated:

"One day while Allah's Prophet was sitting with the people, a man came to him walking and said, 'O Allah's Prophet. What is faith?' The Prophet said, 'Faith is to believe in Allah, His Angels, His Books, His Prophets, and the meeting with Him, and to believe in the Resurrection.'"

(Reported by Al-Bukhari and Muslim)

unity in the system of the universe. Belief in the Oneness of Allah stipulates belief in the Oneness of His Soul, Attributes, and Deeds.[2]

- The Sole Godhood of Allah is that His total sovereignty over the universe with all its creatures, provisions, and systems postulates the unity of Godhood and negates it from anyone other than Allah.[3]

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[2] **The Oneness of Allah:**

Allah says:

﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾ (الأنبياء: ٢٢)

This means: "Had there been therein (in the heavens and the earth) gods besides Allah, then verily both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above what they attribute to Him!" (21, Al-Anbiya': 22)

Allah says:

﴿قُل لَّوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَّابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلاً. سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا﴾ (الإسراء: ٤٢ - ٤٣)

This means: "Say (O Muhammad SAW to these polytheists, pagans, etc.): If there had been other aliha (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne. Glorified and High be He! from (the great falsehood) that they say! (i.e.forged statements that there are other gods along with Allah, but He is Allah, the One, the Self-Sufficient Master, whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him)." (17, Al-Isra': 42 - 43)

Allah says:

﴿مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذًا لَّذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ﴾ (المؤمنون: ٩١)

This means: "No son (or offspring or children) did Allah beget, nor is there any ilah (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!" (23, Al-Mu'minun: 91)

Allah says:

﴿شَهِدَ اللَّهُ أَنَّهُ لا إِلَهَ إِلاَّ هُوَ وَالْمَلائِكَةُ وَأُوْلُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لا إِلَهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ﴾ (آل عمران: ١٨)

This means: "Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilah illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise." (3, Al-`Imran: 18)

There are other verses in the Holy Qur'an, the enlightening book of monotheism.

[3] **The Sole Godhood of Allah:**

Allah says:

﴿فَإِنَّهُمْ عَدُوٌّ لِّي إِلا رَبَّ الْعَالَمِينَ. الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ. وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ. وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ. وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ﴾ (الشعراء: ٧٧ - ٨١)

This means: "Verily! They are enemies to me, save the Lord of the 'Alamin (mankind, jinns and all that exists); Who has created me, and it is He Who guides me; And it is He Who feeds me and gives me to drink. And when I am ill, it is He who cures me; And Who will cause me to die, and then will bring me to life (again)." (26, Ash-Shu`ara': 77 - 81)

Allah says

﴿قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاء وَالأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ والأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيَّتَ مِنَ الْحَيِّ وَمَن يُدَبِّرُ الأَمْرَ فَسَيَقُولُونَ اللّهُ فَقُلْ أَفَلاَ تَتَّقُونَ. فَذَلِكُمُ اللّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ فَأَنَّى تُصْرَفُونَ﴾ (يونس: ٣١ - ٣٢)

This means: "Say (O Muhammad SAW): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allah." Say: "Will you not then be afraid of Allah's Punishment (for setting up rivals in worship with Allah)?" Such is Allah, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?" (10, Yunus: 31 - 32)

Allah says:

﴿قُل لِّمَنِ الأَرْضُ وَمَن فِيهَا إِن كُنتُمْ تَعْلَمُونَ. سَيَقُولُونَ لِلَّهِ قُلْ أَفَلا تَذَكَّرُونَ﴾ (المؤمنون: ٨٤ - ٨٥)

This means: "Say: "Whose is the earth and whosoever is therein? If you know!" They will say: "It is Allah's!" Say: "Will you not then remember?"" (23, Al-Mu'minun: 84 - 85)

Allah says:

﴿قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاء وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاء وَتُعِزُّ مَن تَشَاء وَتُذِلُّ مَن تَشَاء بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىَ كُلِّ شَيْءٍ قَدِيرٌ. تُولِجُ اللَّيْلَ فِي الْنَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الَمَيَّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَن تَشَاء بِغَيْرِ حِسَابٍ﴾ (آل عمران: ٢٦ - ٢٧)

This means: "Say (O Muhammad SAW): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things. You make the night to enter into the daytime, and You make the daytime to enter into the night. You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account)."" (3, Al-`Imran: 26 - 27)

Allah says:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ (الناس: ١)

This means: "Say: "I seek refuge with (Allah) the Lord of mankind."" (114, An-Nas: 1)

Allah says:

﴿الْحَمْدُ للّهِ رَبِّ الْعَالَمِينَ﴾ (الفاتحة: ٢)

- The Divinity of Allah means the bondage of all creatures to Allah, the One. It is an involuntary bondage of all living creatures and things, while it is deliberately chosen by believers, as shown in their obedience to Allah in faith, behavior, and actions.[4]

This means: "All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)." (1, Al-Fatihah: 2)

[4] **<u>The bondage of all creatures to Allah:</u>**
Allah says:

﴿وَلِلّهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا وَظِلالُهُم بِالْغُدُوِّ وَالآصَالِ﴾ (الرعد: ١٥)

This means: "And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons." (13, Ar-Ra`d: 15)
Allah says:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾ (الحج: ١٨)

This means: "See you not that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawab (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honor him. Verily! Allah does what He wills." (22, Al-Hajj: 18)
Allah says:

﴿تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلاَّ يُسَبِّحُ بِحَمْدِهِ وَلَكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾ (الإسراء: ٤٤)

This means: "The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving." (17, Al-Isra': 44)
Allah says:

﴿ وما خَلَقْتُ الْجِنَّ وَالإِنسَ إِلا لِيَعْبُدُونِ﴾ (الذاريات: ٥٦)

This means: "And I (Allah) created not the jinns and humans except they should worship Me (Alone)" (51, Adh-Dhariyat: 56)
Allah says:

﴿وَاعْبُدُواْ اللّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئًا﴾ (النساء: ٣٦)

This means: "Worship Allah and join none with Him in worship." (4, An-Nisa': 36)
There are so many other similar verses in the Qur'an.

Anas (may Allah be pleased with him) narrated:

- The Monotheism of Allah requires submission to Him Alone in all the laws He sent down. This does not confine human freedom to codify and legislate issues not tackled by a Divine text or any guidance of Allah and His Messenger. Human legislation should not contradict the general goals of Islamic laws, Qur'anic text, authentic tradition in Sunnah, or any ruling based on any of these.

- The Attributes of Allah as displayed in the Qur'an and Sunnah should be understood according to the rules of the Arabic language, without additions or denial, without arguing what is beyond human

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"The Messenger of Allah (peace be upon him) addressed Mu`adh Ibn Jabal as he was riding behind him to which he replied: Here I am! At your service and at your beck Messenger of Allah. He again called out: Mu`adh, to which he (again) replied: Here I am! At your service and at your beck. He (the Messenger of Allah) addressed him (again): Mu`adh, to which he replied: Here I am! At your service and at your beck, O Messenger of Allah. (The Prophet) said:

"If anyone testifies (sincerely from his heart) that there is no god but Allah, and that Muhammad is His bondsman and His Messenger, Allah immunizes him from Hell. He (Mu`adh) said: O Messenger of Allah, should not I then inform the people of it, so that they may be cheered? He replied: Then they would trust in it alone. Mu`adh (may Allah be pleased with him) told about it at the time of his death, to avoid sinfulness."
(Reported by Al-Bukhari and Muslim)

<u>Applying the legislation of Allah:</u>

Allah says:

﴿وأن احكُم بَيْنَهُم بمآ أنزلَ اللّهُ ولاَ تَتَّبِعْ أَهْوَاءهُمْ واحْذَرْهُمْ أن يَفْتِنُوكَ عن بعْضِ ما أنزلَ اللّهُ إليْكَ فَـإن تولَّـوْاْ فاعْلَمْ أنَّما يُرِيدُ اللّهُ أن يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُون . أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُـون ومَـنْ أَحْسَنُ من اللّهِ حُكْمًا لِّقَوْمٍ يُوقِنُون﴾ (المائدة:٤٩ – ٥٠)

This means: "And so judge (you O Muhammad SAW) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad SAW) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allah). Do they then seek the judgment of (the Days of) Ignorance? And who is better in judgment than Allah for a people who have firm Faith." (5, Al-Ma'idah: 49 - 50)

Allah says:

﴿ومَن لَّمْ يحكُم بمَا أنزلَ اللّهُ فأولَـئِكَ هُمُ الْكَافِرُون﴾ (المائدة: ٤٤)

This means: "And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers – of a lesser degree as they do not act on Allah's Laws)." (4, Al-Ma'idah: 44)

understanding or transcending the human tangible capabilities to grasp these Attributes.[5]

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[5] **The attributes of Allah:**
Allah says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (الشورى: ١١)

This means: "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (42, Ash-Shura: 11)

Allah says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾ (الأعراف: ١٨٠)

This means: "And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do." (7, Al-A`raf: 180)

Allah says:

﴿قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى﴾ (الإسراء: ١١٠)

This means: "Say (O Muhammad SAW): Invoke Allah or invoke the Most Beneficent (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names." (17, Al-Isra': 110)

Allah says:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ (طه: ٥)

This means: "The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty)" (20, Taha: 5)

Allah says:

﴿ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ (الأعراف: ٥٤)

This means: "And then He Istawa (rose over) the Throne (really in a manner that suits His Majesty)." (7, Al-A`raf: 54)

Allah says:

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾ (الفجر: ٢٢)

This means: "And your Lord comes with the angels in rows." (89, Al-Fajr: 22)

Allah says:

﴿فَإِنَّكَ بِأَعْيُنِنَا﴾ (الطور: ٤٨)

This means: "You are under Our Eyes." (52, At-Tur: 48)

Allah says:

﴿وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا﴾ (هود: ٣٧)

This means: "And construct the ship under Our Eyes and with Our Inspiration." (11, Hud: 37)

Belief in angels

- This means to believe in angels within the limits of what is provided

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Allah says:

﴿ولتصنع على عيني﴾ (طه: ٣٩)

This means: "In order that you may be brought up under My Eye." (20, Taha: 39)

Allah says:

﴿بل يداه مبسوطتان ينفق كيف يشاء﴾ (المائدة: ٦٤)

This means: "Both His Hands are widely outstretched. He spends (of His Bounty) as He wills." (5, Al-Ma'idah: 64)

Allah says:

﴿يد الله فوق أيديهم﴾ (الفتح: ١٠)

This means: "The Hand of Allah is over their hands." (48, Al-Fath: 10)

Allah says:

﴿والسماء بنيناها بأيد وإنا لموسعون﴾ (الذاريات: ٤٧)

This means: "And the heaven, We have built it with (Our) hands and surely We are indeed extending (it) wide." (51, Adh-Dhariyat: 47)

The Prophet's supplication:

"I ask You by every name of Yours by which You described Yourself, revealed in Your Book, taught one of Your creatures, or kept in Your knowledge of the unseen, to make the Holy Qur'an the spring (i.e., the season of awakening after the dead of winter) of my heart, the light of my chest, the removal of my sadness, and the lifting of my depression." (Reported by Ahmad)

Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Prophet (peace be upon him) said:

"Verily, there are ninety-nine names for Allah, i.e., hundred excepting one. He who enumerates them will get into Paradise."
(Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes." (Reported by Muslim)

The Prophet (peace be upon him) also said:

"Either side of His Hands is the right side both being equally meritorious."
(Reported by Muslim)

The Prophet (peace be upon him) said:

"Until Allah, the Exalted and Glorious, places His foot therein, and it would say: Enough, enough." (Reported by Al-Bukhari and Muslim)

There is a reported statement saying that: Istiwa' (rising over) is known, the manner of it is unknown, believing in it is obligatory, and asking about it is a heresy in religion.

by Qur'an and Sunnah, i.e., they are creatures not recognized by human senses.

- Angels obey Allah in everything.[6] They have different roles determined by Allah; some are delegated to protect human beings

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[6] **The nature of angels:**
Allah says:

﴿وقالوا اتخذ الرحمن ولدا سبحانه بل عباد مكرمون. لا يسبقونه بالقول وهم بأمره يعملون﴾ (الأنبياء: ٢٦ - ٢٧)

This means: "And they say: "The Most Beneficent (Allah) has begotten a son (or children)." Glory to Him! They [those whom they call children of Allah i.e. the angels, 'Isa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), etc.], are but honored slaves. They speak not until He has spoken, and they act on His Command." (21, Al-Anbiya': 26 - 27)

Allah says:

﴿ولله يسجد ما في السماوات وما في الأرض من دابة والملائكة وهم لا يستكبرون. يخافون ربهم من فوقهم ويفعلون ما يؤمرون﴾ (النحل: ٤٩ - ٥٠)

This means: "And to Allah prostate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allah) with humility]. They fear their Lord above them, and they do what they are commanded." (16, An-Nahl: 49 - 50)

Allah says:

﴿وما منا إلا له مقام معلوم. وإنا لنحن الصافون. وإنا لنحن المسبحون﴾ (الصافات: ١٦٤ - ١٦٦)

This means: "There is not one of us (angels) but has his known place (or position); Verily, we (angels), we stand in rows for the prayers (as you Muslims stand in rows for your prayers); Verily, we (angels), we are they who glorify (Allah's Praises i.e. perform prayers)." (37, As-Saffat: 164 - 166)

Allah says:

﴿يا أيها الذين آمنوا قوا أنفسكم وأهليكم نارا وقودها الناس والحجارة عليها ملائكة غلاظ شداد لا يعصون الله ما أمرهم ويفعلون ما يؤمرون﴾ (التحريم: ٦)

This means: "O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded." (66, At-Tahrim: 6)

Allah says:

﴿الحمد لله فاطر السماوات والأرض جاعل الملائكة رسلا أولي أجنحة مثنى وثلاث ورباع يزيد في الخلق ما يشاء إن الله على كل شيء قدير﴾ (فاطر: ١)

from odiousness, others for registering human deeds, bringing victory to the believers ... etc.[7]

This means: "All the praises and thanks be to Allah, the (only) Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things." (35, Fatir: 1)

The Messenger of Allah (peace be upon him) said:

"Angels were created from light and the jinn from blazing fire. But Adam was created from that which you have been told." (Reported by Muslim)

[7] **<u>The roles of angels:</u>**
Allah says:

﴿لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾ (الرعد: ١١)

This means: "For each (person), there are angels in succession, before and behind him.[They guard him by the Command of Allah." (13, Ar-Ra`d: 11)

Allah says:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ﴾ (غافر: ٧)

This means: "Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!" (40, Ghafir: 7)

Allah says:

﴿أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُم بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ﴾ (الزخرف: ٨٠)

This means: "Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our Messengers (appointed angels in charge of mankind) are by them, to record." (43, Az-Zukhruf: 80)

Allah says:

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ. كِرَامًا كَاتِبِينَ. يَعْلَمُونَ مَا تَفْعَلُونَ﴾ (الإنفطار: ١٠ - ١٢)

This means: "But verily, over you (are appointed angels in charge of mankind) to watch you, Kiraman (honorable) Katibin writing down (your deeds). They know all that you do." (82, Al-Infitar: 10 - 12)

Allah says:

﴿وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ. نَزَلَ بِهِ الرُّوحُ الْأَمِينُ﴾ (الشعراء: ١٩٢ - ١٩٣)

This means: "And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamin (mankind, jinns and all that exists), Which the trustworthy Ruh [Jibrael (Gabriel)] has brought down." (26, Ash-Shu`ara': 192 - 193)

- The Qur'an mentioned some angels like Gabriel (Jibril), the angel of revelation, Mika'il (Michael), Malik (the Keeper of Hell-Fire), the angel of death, and the nineteen angels of the Scorching Fire (Saqar).[8]

The Prophet (peace be upon him) said:
"Angels come to you in succession by night and day and all of them get together at the time of the Fajr and `Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you, 'In what state did you leave my slaves?' The angels reply, 'When we left them they were praying and when we reached them, they were praying.'"
(Reported by Al-Bukhari and Muslim)
Allah's Messenger (peace be upon him) said:
"Allah has mobile squads of angels who go about in the bazaars or on the roads seeking those who remember Allah. When they find people doing so, they call one another and say, 'Come to what you are looking for.'"
(Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"The angels lower their wings over the seeker of knowledge, being pleased with his quest." (Reported by Ibn Majah)

[8] <u>**Angels mentioned in the Qur'an:**</u>
<u>**Gabriel**</u>
Allah says:

﴿عَلَّمَهُ شَدِيدُ الْقُوَى. ذُو مِرَّةٍ فَاسْتَوَى. وَهُوَ بِالأُفُقِ الأَعْلَى. ثُمَّ دَنَا فَتَدَلَّى. فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى. فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى. مَا كَذَبَ الْفُؤَادُ مَا رَأَى﴾ (النجم: ٥ – ١١)

This means: "He has been taught (this Qur'an) by one mighty in power [Jibrael (Gabriel)]. Dhu Mirrah (free from any defect in body and mind), Fastawa [then he (Jibrael - Gabriel) rose and became stable]. While he [Jibrael (Gabriel)] was in the highest part of the horizon, Then he [Jibrael (Gabriel)] approached and came closer, And was at a distance of two bows' length or (even) nearer, So did (Allah) convey the Inspiration to His slave [Muhammad SAW through Jibrael (Gabriel) The (Prophet's) heart lied not (in seeing) what he (Muhammad SAW) saw." (53, An-Najm: 5 - 11)
Allah says:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ. ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ مَكِينٍ. مُطَاعٍ ثَمَّ أَمِينٍ. وَمَا صَاحِبُكُم بِمَجْنُونٍ. وَلَقَدْ رَآهُ بِالأُفُقِ الْمُبِينِ﴾ (التكوير: ١٩ – ٢٣)

This means: "Verily, this is the Word (this Qur'an brought by) a most honorable messenger [Jibrael (Gabriel), from Allah to the Prophet Muhammad]. Owner of power, and high rank with (Allah) the Lord of the Throne, Obeyed (by the angels), trustworthy there (in the heavens). And (O people) your companion (Muhammad (SAW) is not a madman; And indeed he (Muhammad (SAW) saw him [Jibrael (Gabriel)] in the clear horizon (towards the east)." (81, At-Takwir: 19 - 23)

Allah says:

﴿قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللّهِ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ﴾ (البقرة: ٩٧)

This means: "Say (O Muhammad (peace be upon him):Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it (i.e. the Tawrah (Torah) and the Injeel (Gospel)) and guidance and glad tidings for the believers." (2, Al-Baqarah: 97)

Gabriel and Michael:

Allah says:

﴿مَن كَانَ عَدُوًّا لِّلّهِ وَمَلآئِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللّهَ عَدُوٌّ لِّلْكَافِرِينَ﴾ (البقرة: ٩٨)

This means: "Whoever is an enemy to Allah, His Angels, His Messengers, Jibrael (Gabriel) and Mika'el (Michael), then verily, Allah is an enemy to the disbelievers." (2, Al-Baqarah: 98)

The angel of death:

Allah says:

﴿قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ﴾ (السجدة: ١١)

This means: "Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord." (32, As-Sajdah: 11)

Malik, the keeper of the Hell-fire

Allah says:

﴿وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّاكِثُونَ﴾ (الزخرف: ٧٧)

This means: "And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily you shall abide forever."" (43, Az-Zukhruf: 77)

The nineteen angels of the Scorching Fire (Saqar):

Allah says:

﴿سَأُصْلِيهِ سَقَرَ. وَمَا أَدْرَاكَ مَا سَقَرُ. لا تُبْقِي وَلا تَذَرُ. لَوَّاحَةٌ لِّلْبَشَرِ. عَلَيْهَا تِسْعَةَ عَشَرَ﴾ (المدثر: ٢٦ – ٣٠)

This means: "I will cast him into Hell-fire. And what will make you know exactly what Hell-fire is? It spares not (any sinner), nor does it leave (anything unburnt)! Burning the skins! Over it are nineteen (angels as guardians and keepers of Hell)." (74, Al-Muddathir: 26 - 30)

The angels who bear the Throne of Allah:

Allah says:

﴿وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ﴾ (الحاقة: ١٧)

This means: "And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them." (69, Al-Haqqah: 17)

Belief in the Revealed Books:

- Allah revealed texts of guidance to some of His messengers. The Qur'an mentioned some of them: the Scrolls of Abraham, the Tawrah (Torah) of Moses, the Scripture of David, the Injil (Gospel) of Jesus, and the Qur'an of Muhammad, the Seal of the Messengers.[9]

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[9] **The Revealed Books:**
The Scrolls of Abraham:
Allah says:

﴿إِنَّ هذا لَفِي الصُّحُفِ الأُولَى. صُحُفِ إِبْرَاهِيمَ وَمُوسَى﴾ (الأعلى: ١٨ – ١٩)

This means: "Surely this is in the earliest scrolls. The scrolls of Ibrahim (Abraham) and Musa (Moses)." (87, Al-A`la: 18 - 19)
Allah says:

﴿أَمْ لَمْ يُنَبَّأْ بِما فِي صُحُفِ مُوسَى. وَإِبْرَاهِيمَ الَّذِي وَفَّى﴾ (النجم: ٣٦ – ٣٧)

This means: "Or is he not informed with what is in the Scrolls of Musa (Moses), And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (what Allah ordered him to do or convey)" (53, An-Najm: 36 - 37)

The Old Testament:
Allah says:

﴿وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ التَّوْرَاةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِن بَعْدِ ذَلِكَ وَمَا أُولَـئِكَ بِالْمُؤْمِنِينَ. إِنَّا أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُواْ لِلَّذِينَ هَادُواْ وَالرَّبَّانِيُّونَ وَالأَحْبَارُ بِمَا اسْتُحْفِظُواْ مِن كِتَابِ اللَّهِ وَكَانُواْ عَلَيْهِ شُهَدَاء﴾ (المائدة: ٤٣ – ٤٤)

This means: "But how do they come to you for decision while they have the Tawrah (Torah), in which is the (plain) Decision of Allah; yet even after that, they turn away. For they are not (really) believers. Verily, We did send down the Tawrah (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Tawrah (Torah) after those Prophets] for to them was entrusted the protection of Allah's Book, and they were witnesses thereto." (5, Al-Ma'idah: 43 - 44)

The New Testament:
Allah says:

﴿وَقَفَّيْنَا عَلَى آثَارِهِم بِعَيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاهُ الإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾ (المائدة: ٤٦)

This means: "And in their footsteps, We sent 'Isa (Jesus), son of Maryam (Mary) , confirming the Tawrah (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Tawrah (Torah) that had come before it, a guidance and an admonition for Al-Muttaqun (the pious)." (5, Al-Ma'idah: 46)

- All the Books were perverted, many things were added by the human hand, or disappeared, while the Qur'an has been and will continue to be preserved from corruption till the end of the world, which is one of the inimitabilities of the Qur'an.[10]

- The Qur'an is inimitable in its language and rhetoric, historical, and scientific knowledge, laws, and prophecies; the more we expand our sphere of knowledge, the more we realize the inimitability of Qur'an.[11]

The Psalms of David
Allah says:

﴿وَآتَيْنَا دَاوُودَ زَبُورًا﴾ (الإسراء: ٥٥)

This means: "And to Dawud (David) We gave the Zabur (Psalms)." (17, Al-Isra': 55)

[10] **Changing the previous Revealed Books:**
Allah says:

﴿أَفَتَطْمَعُونَ أَن يُؤْمِنُواْ لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلاَمَ اللّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُــونَ﴾ (البقرة: ٧٥)

This means: "Do you (faithful believers) covet that they will believe our religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Tawrah (Torah)) then they used to change it knowingly after they understood it?" (2, Al-Baqarah: 75)

Allah says:

﴿فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَــذَا مِنْ عِندِ اللّهِ لِيَشْتَرُواْ بِهِ ثَمَناً قَلِيلاً فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ﴾ (البقرة: ٧٩)

This means: "Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby." (2, Al-Baqarah: 79)

Allah says:

﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِندِ اللّهِ وَمَا هُوَ مِنْ عِندِ اللّهِ وَيَقُولُونَ عَلَى اللّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ﴾ (آل عمران: ٧٨)

This means: "And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allah," but it is not from Allah; and they speak a lie against Allah while they know it." (3, Al-`Imran: 78)

[11] **The Holy Qur'an is miraculous and safeguarded:**
See the proofs in the subject of Science of Qur'an (1-1)

- The Qur'an can never be translated, but its meanings can be translated into another language; it is Qur'an only in its Arabic inimitable text as it is revealed. This stipulates empowerment and preservation of the Arabic language.

Belief in the messengers and prophets:

- Allah has selected prophets for guiding people in every era and every place.[12]

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[12] **The Prophets have been sent to all nations:**
Allah says:

﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلا خَلا فِيهَا نَذِيرٌ﴾ (فاطر: ٢٤)

This means: "Verily! We have sent you with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them." (35, Fatir: 24)

Allah says:

﴿وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاء رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لاَ يُظْلَمُونَ﴾ (يونس: ٤٧)

This means: "And for every Ummah (a community or a nation), there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged." (10, Yunus: 47)

Allah says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللّهَ وَاجْتَنِبُواْ الطَّاغُوتَ﴾ (النحل: ٣٦)

This means: "And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah)." (16, An-Nahl: 36)

Allah says:

﴿وَرُسُلاً قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلاً لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللّهُ مُوسَى تَكْلِيمًا. رُّسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى اللّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللّهُ عَزِيزًا حَكِيمًا﴾ (النساء: ١٦٤- ١٦٥)

This means: "And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to Musa (Moses) Allah spoke directly. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise. (4, An-Nisa': 164 - 165)

Allah says:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً﴾ (الإسراء: ١٥)

This means: "And We never punish until We have sent a Messenger (to give warning)." (17, Al-Isra': 15)

- Some of the prophets are messengers sent by Allah to proclaim His Messages and Books.

- The Qur'an mentioned twenty five prophets, first of whom is Adam and the last is Muhammad.[13]

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[13] **Prophets mentioned in the Holy Qur'an:**

Allah says:

﴿إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ﴾ (آل عمران: ٣٣)

This means: "Allah chose Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of 'Imran above the 'Alamin (mankind and jinns) (of their times)." (3, Al-`Imran: 33)

Allah says:

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ. وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ. وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ. وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلاًّ فَضَّلْنَا عَلَى الْعَالَمِينَ. وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ﴾ (الأنعام: ٨٣ – ٨٧)

This means: "And that was Our Proof which We gave Ibrahim (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. And We bestowed upon him Is-haq (Isaac) and Ya'qub (Jacob), each of them We guided, and before him, We guided Nuh (Noah), and among his progeny Dawud (David), Sulayman (Solomon), Ayub (Job), Yusuf (Joseph), Musa (Moses), and Harun (Aaron). Thus do We reward the good-doers. And Zakariyya (Zachariya), and Yahya (John) and 'Isa (Jesus) and Iliyas (Elias), each one of them was of the righteous. And Isma'il (Ishmael) and Al-Yas'a (Elisha), and Yunus (Jonah) and Lout (Lot), and each one of them We preferred above the 'Alamin (mankind and jinns) (of their times). And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path." (6, Al-An`am: 83 - 87)

Allah says:

﴿وَإِلَى عَادٍ أَخَاهُمْ هُوداً قَالَ يَا قَوْمِ اعْبُدُواْ اللَّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ أَفَلاَ تَتَّقُونَ. قَالَ الْمَلأُ الَّذِينَ كَفَرُواْ مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وِإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ﴾ (الأعراف: ٦٥ – ٦٦)

This means: "And to 'Ad (people, We sent) their brother Hud. He said: "O my people! Worship Allah! You have no other Ilah (God) but Him. (La ilaha ill-Allah: none has the right to be worshipped but Allah). Will you not fear (Allah)? The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."" (7, Al-A`raf: 65 - 66)

Allah says:

﴿وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُواْ اللَّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ قَدْ جَاءتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ هَـذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلاَ تَمَسُّوهَا بِسُوَءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ﴾ (الأعراف: ٧٣)

This means: "And to Thamud (people, We sent) their brother Salih (Saleh). He said: "O my people! Worship Allah! You have no other Ilah (God) but Him. (La

ilaha ill-Allah: none has the right to be worshipped but Allah). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allah is a sign unto you; so you leave her to graze in Allah's earth, and touch her not with harm, lest a painful torment should seize you." (7, Al-A`raf: 73)

Allah says:

﴿ولُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّن الْعَالَمِينَ. إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاء بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ﴾ (الأعراف: ٨٠ – ٨١)

This means: "And (remember) Lout (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Alamin (mankind and jinns)? "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." (7, Al-A`raf: 80 - 81)

Allah says:

﴿وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ قَدْ جَاءتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ وَلاَ تَبْخَسُواْ النَّاسَ أَشْيَاءهُمْ وَلاَ تُفْسِدُواْ فِي الأَرْضِ بَعْدَ إِصْلاَحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ﴾ (الأعراف: ٨٥)

This means: "And to (the people of) Madyan (Midian), (We sent) their brother Shu'ayb. He said: "O my people! Worship Allah! You have no other Ilah (God) but Him. [La ilaha ill-Allah (none has the right to be worshipped but Allah)]." Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order, that will be better for you, if you are believers." (7, Al-A`raf: 85)

Allah says:

﴿ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُواْ بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ. وَقَالَ مُوسَى يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ﴾ (الأعراف: ١٠٣ – ١٠٤)

This means: "Then after them We sent Musa (Moses) with Our Signs to Fir'awn (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the Mufsidun (mischief-makers), And Musa (Moses) said: "O Fir'awn (Pharaoh)! I am a Messenger from the Lord of the 'Alamin (mankind, jinns and all that exists)." (7, Al-A`raf: 103 - 104)

Allah says:

﴿وَهَلْ أَتَاكَ حَدِيثُ مُوسَى. إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى. فَلَمَّا أَتَاهَا نُودِي يَا مُوسَى. إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى﴾ (طه: ٩ – ١٢)

This means: "And has there come to you the story of Musa (Moses)? When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire." And when he came to it (the fire), he was called by name: "O Musa (Moses)!" "Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa."" (20, Taha: 9 - 12)

Allah says:

﴿وأيوب إذ نادى ربه أني مسني الضر وأنت أرحم الراحمين. فاستجبنا له فكشفنا ما به من ضر وآتيناه أهله ومثلهم معهم رحمة من عندنا وذكرى للعابدين﴾ (الأنبياء: ٨٣ – ٨٤)

This means: "And (remember) Ayub (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us." (21, Al-Anbiya': 83 - 84)

Allah says:

﴿وإسماعيل وإدريس وذا الكفل كل من الصابرين. وأدخلناهم في رحمتنا إنهم من الصالحين﴾ (الأنبياء: ٨٥ – ٨٦)

This means: "And (remember) Isma'il (Ishmael), and Idris (Enoch) and Dhul-Kifl (Isaiah), all were from among As-Sabirin (the patient ones, etc.) And We admitted them to Our Mercy. Verily, they were of the righteous." (21, Al-Anbiya': 85 - 86)

Allah says:

﴿وذا النون إذ ذهب مغاضبا فظن أن لن نقدر عليه فنادى في الظلمات أن لا إله إلا أنت سبحانك إني كنت من الظالمين. فاستجبنا له ونجيناه من الغم وكذلك ننجي المؤمنين﴾ (الأنبياء: ٨٧ – ٨٨)

This means: "And (remember) Dhan-Nun (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): La ilaha illa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers. So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness)." (21, Al-Anbiya': 87 - 88)

Allah says:

﴿وزكريا إذ نادى ربه رب لا تذرني فردا وأنت خير الوارثين. فاستجبنا له ووهبنا له يحيى وأصلحنا له زوجه إنهم كانوا يسارعون في الخيرات ويدعوننا رغبا ورهبا وكانوا لنا خاشعين. والتي أحصنت فرجها فنفخنا فيها من روحنا وجعلناها وابنها آية للعالمين. إن هذه أمتكم أمة واحدة وأنا ربكم فاعبدون﴾ (الأنبياء: ٨٩ – ٩٢)

This means: "And (remember) Zakariyya (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors. So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us. And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Ruh - Jibrael (Gabriel)], and We made her and her son ['Isa (Jesus)] a sign for Al-'Alamin (the mankind and jinns). Truly! This, your Ummah [Shari'ah or religion (Islamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone)." (21, Al-Anbiya': 89 - 92)

Allah says:

﴿واذكر في الكتاب إبراهيم إنه كان صديقا نبيا﴾ (مريم: ٤١)

This means: "And mention in the Book (the Qur'an) Ibrahim (Abraham). Verily! He was a man of truth, a Prophet." (19, Maryam: 41)

- Among the prophets there are messengers endowed with resolve: Noah, Abraham, Moses, Jesus, and Muhammad.[14]

- Allah supported His messengers with tangible miracles, while the continuous great miracle of Islam is the Holy Qur'an.[15]

- The prophets are infallible in their morality and truthfulness in conveying the propagation. They are of different ranks, but the best of them is the Seal of Messengers.[16]

Allah says:

﴿أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَن خَرُّوا سُجَّدًا وَبُكِيًّا﴾ (مريم: ٥٨)

This means: "Those were they unto whom Allah bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh (Noah), and of the offspring of Ibrahim (Abraham) and Israel and from among those whom We guided and chose. When the Verses of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping." (19, Maryam: 58)

There are many other stories of the prophets in the Holy Qur'an.

[14] **Messengers with resolve:**

Allah says:

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ﴾ (الأحقاف: ٣٥)

this means: "So endure patiently as the Messengers endowed with resolve (endured) patiently." (4, Al-Ahqaf: 35)

[15] **Qur'an is the miracle of Islam:**

See the proofs in Unit 1.

[16] **Muhammad is the Seal of the Prophets:**

Allah says:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ (الصف: ٩)

This means: "He it is Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammed SAW) hate (it)." (61, As-Saff: 9)

Allah says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا﴾ (المائدة: ٣)

- Prophethood and the holy message were terminated with the advent of the Prophet Muhammad; all those who claim other than that are liars and renegades of the faith of Islam, e.g. the followers of Baha'ism and Qadianism.
- The essence of all messages is one, i.e., Islam (submission to Allah).[17]

This means: "This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion." (5, Al-Ma'idah: 3)

Allah says:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾ (الأحزاب: ٤٠)

This means: "Muhammad (SAW) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets." (33, Al-Ahzab: 40)

The Prophet (peace be upon him) said:

"My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say, 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) also said:

"I have many names: I am Muhammad, I am Ahmad, I am Al-Mahi through whom Allah obliterates unbelief, and I am Al-Hashir (the gatherer) at whose feet people will be gathered, and I am Al-`Aqib (after whom there would be none)." (Reported by Al-Bukhari and Muslim)

[17] **<u>Islam is the call of all the prophets:</u>**

Allah says:

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلا نُوحِي إِلَيْهِ أَنَّهُ لا إِلَهَ إِلا أَنَا فَاعْبُدُونِ﴾ (الأنبياء: ٢٥)

This means: "And We did not send any Messenger before you (O Muhammad SAW) but We inspired him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)." (21, Al-Anbiya': 25)

Allah says:

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلاً. أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا﴾ (النساء: ١٥٠ - ١٥١)

This means: "Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers." (4, An-Nisa': 150 - 151)

Allah says:

﴿إِنَّ الدِّينَ عِندَ اللَّهِ الإِسْلاَمُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُواْ الْكِتَابَ إِلاَّ مِن بَعْدِ مَا جَاءهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ﴾ (آل عمـــران: ١٩)

This means: "Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them." (3, Al-`Imran: 19)

Allah says:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ. رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَـــكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ﴾ (البقرة: ١٢٧ – ١٢٨)

This means: "And (remember) when Ibrahim (Abraham) and (his son) Isma'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You." (2, Al-Baqarah: 127 - 128)

Allah says:

﴿وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْــطَفَى لَكُــمُ الــدِّينَ فَــلاَ تَمُــوتُنَّ إَلاَّ وَأَنــتُم مُّسْــلِمُونَ﴾ (البقرة: ١٣٢)

This means: "And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Ya'qub (Jacob) (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims - Islamic Monotheism)." (2, Al-Baqarah: 132)

Allah says:

﴿قُولُواْ آمَنَّا بِاللَّهِ وَمَآأُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالأسْبَاطِ وَمَا أُوتِــيَ مُوسَـــى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ (البقرة: ١٣٦)

This means: "Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Is-haq (Isaac), Ya'qub (Jacob), and to Al-Asbat (the offspring of the twelve sons of Ya'qub (Jacob)) and that which has been given to Musa (Moses) and 'Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."" (2, Al-Baqarah: 136)

Allah says:

﴿وَقَالَ مُوسَى يَا قَوْمِ إِن كُنتُمْ آمَنتُم بِاللَّهِ فَعَلَيْهِ تَوَكَّلُواْ إِن كُنتُم مُّسْلِمِينَ﴾ (يونس: ٨٤)

This means: "And Musa (Moses) said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's Will)." (10, Yunus: 84)

Allah says:

﴿إِنَّا أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُواْ لِلَّذِينَ هَادُواْ﴾ (المائدة: ٤٤)

This means: "Verily, We did send down the Tawrah (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews." (5, Al-Ma'idah: 44)

Yusuf says in the Holy Qur'an:

- Islam is the religion of instinct.
- All messengers regarded each other as true in their propagation. Moses and Jesus gave the good tidings of Muhammad's propagation.
- Belief in all prophets without exception is a pillar of faith.

﴿تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ﴾ (يوسف: ١٠١)

This means: "Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." (12, Yusuf: 101)

The Prophet Nuh says in the Qur'an:

﴿فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ إِنْ أَجْرِيَ إِلاَّ عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾ (يونس:٧٢)

This means: "But if you turn away [from accepting my doctrine of Islamic Monotheism, i.e. to worship none but Allah], then no reward have I asked of you, my reward is only from Allah, and I have been commanded to be one of the Muslims (those who submit to Allah's Will)." (10, Yunus: 72)

In his letter to Balqis, Solomon says:

﴿أَلا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ﴾ (النمل: ٣١)

This means: "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allah with full submission)." (27, An-Naml: 31)

Balqis embraced Islam. She says in the Holy Qur'an:

﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (النمل: ٤٤)

This means: "My Lord! Verily, I have wronged myself, and I submit (in Islam, together with Sulayman (Solomon), to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)." (27, An-Naml: 44)

Allah says:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ﴾ (الروم: ٣٠)

This means: "So set you (O Muhammad SAW) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-illah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not." (13, Ar-Rum: 30)

The Prophet (peace be upon him) said:

"Every child is born with a true faith of Islam (i.e., to worship none but Allah Alone) and his parents convert him to Judaism, Christianity, or Magianism." (Reported by Al-Bukhari)

- Belief in Muhammad's Prophethood is half of the Islamic creed "There is no deity worthy of worship but Allah, and Muhammad is the Prophet of Allah".[18]

in the Last Day:

- Death is a decree of Allah since eternity, and could not happen in advance or even be postponed, and Allah only knows when it will occur.[19]

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[18] **Giving glad tidings of the coming of the Prophet Muhammad (peace be upon him) in the previous Revealed Books:**

Allah says:

﴿وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ﴾ (آل عمران: ٨١)

This means: "And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger (Muhammad SAW) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."" (3, Al-`Imran: 81)

Allah says:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالإِنْجِيلِ﴾ (الأعراف: ١٥٧)

This means: "Those who follow the Messenger, the Prophet who can neither read nor write (i.e.Muhammad SAW) whom they find written with them in the Tawrah (Torah) and the Injeel (Gospel)." (7, Al-A`raf: 157)

Allah says:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ﴾ (الصف: ٦)

This means: "And (remember) when 'Isa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Tawrah [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." (61, As-Saff: 6)

[19] **Death is a decree of Allah:**

Allah says:

﴿هُوَ الَّذِي خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَى أَجَلاً وَأَجَلٌ مُّسمًّى عِندَهُ﴾ (الأنعام: ٢)

- The Barzakh life is the period of waiting until the Hour comes, it begins with the questions of the two Angels according to which the torture or bliss of the tomb will be determined.[20]

- Belief in the Hour includes the belief in its major and minor signs which the Prophet noted such as corruption and the change of people's conditions.

This means: "He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected)." (6, Al An`am: 2)

Allah says:

﴿أَيْنَمَا تَكُونُواْ يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ﴾ (النساء: ٧٨)

This means: "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" (4, An-Nisa': 78)

Allah says:

﴿وَلَوْ يُؤَاخِذُ اللّهُ النَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَكِن يُؤَخِّرُهُمْ إلَى أَجَلٍ مُّسَمًّى فَإِذَا جَاء أَجَلُهُمْ لاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ﴾ (النحل: ٦١)

This means: "And if Allah were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment)." (16, An-Nahl: 61)

Allah says:

﴿وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوت﴾ (لقمان: ٣٤)

This means: "And no person knows in what land he will die." (31, Luqman: 34)

[20] **<u>The torture of the grave:</u>**

Allah says:

﴿وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ. النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَاب﴾ (غافر: ٤٥ – ٤٦)

This means: "While an evil torment encompassed Fir'awn's (Pharaoh) people. The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's (Pharaoh) people to enter the severest torment!"" (40, Ghafir: 45 - 46)

The Prophet (peace be upon him) said:

"When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is of the people of the Hell-Fire; he is shown his place therein. Then, it is said to him, 'This is your place till Allah resurrect you on the Day of Resurrection.'" (Reported by Al-Bukhari and Muslim)

- No one but Allah knows the time of the Hour.[21]

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[21] **The Hour:**
Allah says:

﴿إِنَّ السَّاعَةَ لَآتِيَةٌ لا رَيْبَ فِيهَا﴾ (غافر: ٥٩)

This means: "Verily, the Hour (Day of Judgement) is surely coming, therein is no doubt" (40, Ghafir: 59)

Allah says:

﴿وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ . يَسْتَعْجِلُ بِهَا الَّذِينَ لا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقّ أَلا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلالٍ بَعِيدٍ﴾ (الشورى: ١٧ – ١٨)

This means: "And what can make you know that perhaps the Hour is close at hand? Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away." (42, Ash-Shura: 17 - 18)

Allah says:

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالأَرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ﴾ (الأعراف: ١٨٧)

This means: "They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone) but most of mankind know not."" (7, Al-A`raf: 187)

The Prophet Muhammad (peace be upon him) said:

"My advent and the advent of the Day of Judgment are placed together as my two fingers." (Reported by Al-Bukhari and Muslim)

There are more proofs in the Holy Qur'an and Sunnah:

The great signs of the Hour:

Allah says:

﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ (الإنشقاق: ١)

This means: "When the heaven is split asunder." (84, Al-Inshiqaq: 1)

Allah says:

﴿إِذَا السَّمَاءُ انفَطَرَتْ﴾ (الإنفطار: ١)

This means: "When the heaven is cleft asunder." (82, Al-Infitar: 1)

Allah says:

﴿إِذَا الشَّمْسُ كُوِّرَتْ. وَإِذَا النُّجُومُ انكَدَرَتْ﴾ (التكوير: ١ – ٢)

This means: "When the sun Kuwwirat (wound round and lost its light). And when the stars shall be turbid." (81, At-Takwir: 1 - 2)

Allah says:

- Then comes the blow of stunning and the blow of resurrection, when everybody will be resurrected for reckoning.

- Then people are mustered to the ever greatest situation (the Day of Ruling).[22]

﴿وَإِذَا الْكَوَاكِبُ انتَثَرَتْ﴾ (الإنفطار: ٢)

This means: "And when the plants have fallen and scattered." (82, Al-Infitar: 2)

Allah says:

﴿وَإِذَا الْبِحَارُ فُجِّرَتْ﴾ (الإنفطار: ٣)

This means: "And when the seas are burst forth." (82, Al-Infitar: 3)

Allah says:

﴿وَإِذَا السَّمَاء كُشِطَتْ﴾ (التكوير: ١١)

This means: "And when the heaven shall be stripped off." (81, At-Takwir: 11)

Allah says:

﴿يَوْمَ نَطْوِي السَّمَاء كَطَيِّ السِّجِلِّ لِلْكُتُبِ﴾ (الأنبياء: ١٠٤)

This means: "And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books." (21, Al-Anbiya': 104)

Allah says:

﴿فَإِذَا انشَقَّتِ السَّمَاء فَكَانَتْ وَرْدَةً كَالدِّهَانِ﴾ (الرحمن: ٣٧)

This means: "Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide." (55, Ar-Rahman: 37)

Allah says:

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الأَرْضِ تُكَلِّمُهُمْ﴾ (النمل: ٨٢)

This means: "And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them." (27, An-Naml: 82)

Allah says:

﴿حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾ (الأنبياء: ٩٦)

This means: "Until, when Ya'juj and Ma'juj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound." (21, Al-Anbiya': 96)

[22] **The blow and resurrection:**

Allah says:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَاوَاتِ وَمَن فِي الأَرْضِ إِلا مَن شَاء اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُم قِيَامٌ يَنظُرُونَ﴾ (الزمر: ٦٨)

This means: "And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom

- In the Day of Ruling, people will be exposed to the greatest fright which will be increased or mitigated according to their balance of deeds.

- Everyone will see his balance of good and bad deeds, as they will be weighed with a balance unknown to us.[23]

Allah wills. Then it will be blown a second time and behold, they will be standing, looking on (waiting)." (39, Az-Zumar: 68)
Allah says:

﴿يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ﴾ (الزلزلة: ٦)

This means: "That Day mankind will proceed in scattered groups that they may be shown their deeds." (99, Az-Zalzalah: 6)
Allah says:

﴿وَإِذَا الْقُبُورُ بُعْثِرَتْ. عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ﴾ (الإنفطار: ٤ – ٥)

This means: "And when the graves are turned upside down (and they bring out their contents). (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds)." (82, Al-Infitar: 4 - 5)
Allah says:

﴿أَفَلا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ﴾ (العاديات: ٩)

This means: "Knows he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected)." (100, Al-`Adiyat: 9)
Allah says:

﴿يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ﴾ (القارعة: ٤)

This means: "It is a Day whereon mankind will be like moths scattered about." (101, Al-Qari`ah: 4)

[23] **The Reckoning:**
Allah says:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلا تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾ (الأنبياء: ٤٧)

This means: "And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners." (21, Al-Anbiya': 47)
Allah says:

- All people after that will be pushed to the bridge (Sirat) that spans the Hell-fire. Those whose bad deeds overweigh the good ones will fall in Hell, e.g. disbelievers and polytheists, whereas the obedient benevolent believers will be rescued to the eternal paradise.[24]

﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ. وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُوْلَـئِكَ الَّـذِينَ خَسِـرُوا أَنفُسَهُم بِمَا كَانُواْ بِآيَاتِنَا يِظْلِمُونَ﴾ (الأعراف: ٨ – ٩)

This means: "And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)." (7, Al-A`raf: 8 - 9)

Allah says:

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ (الزلزلة: ٧ – ٨)

This means: "So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it." (99, Az-Zalzalah: 7 - 8)

[24] <u>The bridge (Sirat):</u>

Allah says:

﴿وَإِن مِّنكُمْ إِلا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا. ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا﴾ (مـريم: ٧١ – ٧٢)

This means: "There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zhalimun (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell)." (19, Maryam: 71 - 72)

<u>Paradise and Hell:</u>

Allah says:

﴿مَنْ عَمِلَ سَيِّئَةً فَلا يُجْزَى إِلا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُـؤْمِن فَأُوْلَئِـكَ يَـدْخُلُونَ الْجَنَّـةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ﴾ (غافر: ٤٠)

This means: "Whosoever does an evil deed, will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allah), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit." (40, Ghafir: 40)

Allah says:

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا حَتَّى إِذَا جَاؤُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَى وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ. قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ. وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا﴾ (الزمر: ٧١ – ٧٣)

Belief in Destiny:

- Destiny is the well-contrived system set by Allah for the universe, and then He commands its action without any restraints, coincidence or luck; according to His measures.

- Man's freedom does not contradict Allah's destiny concerning taking decisions and attitudes prone to be questioned and judged, as long as they are his choice.[25]

This means: "And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!" It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!" And those who kept their duty to their Lord will be led to Paradise in groups." (39, Az-Zumar: 71 - 73)

There are other proofs in the Holy Qur'an and Sunnah.

[25] **Destiny:**

Allah says:

﴿ ما أصَابَ مِن مُّصِيبَةٍ فِي الأَرْضِ ولا فِي أنفُسِكُمْ إلا فِي كِتَابٍ مِّن قَبْلِ أن نَّبْرَأَهَا إنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ (الحديد: ٢٢)

This means: "No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lawh Al-Mahfuz), before We bring it into existence. Verily, that is easy for Allah." (57, Al-Hadid: 22)

Allah says:

﴿قُل لَّن يُصِيبنَا إلاَّ ما كَتَبَ اللَّهُ لَنَا هُوَ مَوْلاَنَا وعَلى اللَّهِ فَلْيَتَوكَّلِ الْمُؤْمِنُونَ﴾ (التوبة: ٥١)

This means: "Say: "Nothing shall ever happen to us except what Allah has ordained for us. He is our Mawla (Lord, Helper and Protector)." And in Allah let the believers put their trust." (9, At-Tawbah: 51)

Allah says:

﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لاَ يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُل لَّوْ كُنتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ﴾ (آل عمران: ١٥٤)

This means: "Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownselves, ignoring the others and the

- Belief in Allah's destiny does not contradict the necessity to take mundane procedures as well as to resort to supplication as a means of gaining more of Allah's grace and mitigating His predestined trials that will afflict a person.[26]

- Belief in the unseen as shown by Allah in His Holy Book entails the submission to all that He constitutes, whether pertaining to the Divine Entity, angels, prophets, messages, or the Last Day.

- Belief in the unseen elevates the human being from the animal level of sensory understanding to the intellectual understanding and a broader perception of the whole existence.[27]

Prophet SAW) and thought wrongly of Allah - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad SAW): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death." (3, Al-'Imran: 154)

Advising Ibn 'Abbas, when he was a child, the Prophet (peace be upon him) said:

"Remember that if all the people desire to benefit you, they will be unable to bestow anything upon you except that which Allah has preordained (for you), and if all of them agree to do you harm, they will not be able to afflict you with anything except that which Allah has predestined against you. The pens have been lifted and put aside and the ink of the book of predestination has dried up." (Reported by At-Tirmidhi)

[26] **Following mundane procedures and supplicating to Allah:**

The Messenger of Allah (peace be upon him) said:

"If you get wind breaking out plague in a land do not enter it, and if it appears in land in which you happen to be, do not leave it." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) also said:

"Caution does not prevent destiny. Yet, invocation benefits (a Muslim) concerning (the preordained things) that happened or not. So, adhere to invocation, servants of Allah." (Reported by Ahmad)

[27] **Believing in the unseen:**

Allah says:

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾ (البقرة: ٣)

Acts that nullify faith:

- Some of these acts are offering oblation and sacrifices at the tombs of the righteous patrons of Allah and others, supplicating Allah through them, seeking their intercession, circumambulating around their tombs, and wiping them to seek blessing.[28]

This means: "Who believe in the Ghayb and perform As-Salah (Iqamat-as-Salah), and spend out of what We have provided for them (i.e. give Zakah, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - Jihad)." (2, Al-Baqarah: 3)

[28] Nullifiers of faith:

Glorifying tombs and the dead:

The Prophet (peace be upon him) said:

"Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that." (Reported by Muslim)

The Prophet (peace be upon him) also said:

"May Allah's Curse be on the Jews and the Christians for they built places of worship at the graves of their prophets."
(Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"You should neither sit on the graves nor pray with your faces directed towards them." (Reported by Muslim)

Ibn `Abbas (may Allah be pleased with him) narrated:

The Prophet of Allah (peace be upon him) cursed women who visit graves, those who build mosques over them and erect lamps (there)." (Reported by At-Tirmidhi)

Jabir (may Allah be pleased with him) narrated:

"Allah's Messenger (peace be upon him) has forbidden the graves to be plastered or to be used as sitting places (for the people), or a building should be erected over them." (Reported by Muslim)

Abu Al-Hayyaj Al-Asadi narrated that `Ali Ibn Abi Talib said to him, " Should I not send you on the same mission as Allah's Messenger (may peace be upon him) sent me? Do not leave an image without obliterating it, or a high grave without levelling It." (Reported by Muslim)

The Prophet (peace be upon him) said:

"Do not make your houses graves, and do not make my grave a place of festivity. But invoke blessings on me, for your blessings reach me wherever you may be." (Reported by Abu Dawud and Ahmad)

Sacrificing for the sake of other than Allah:

The Prophet (peace be upon him) said:



- Denying Qur'anic texts and authentic Hadiths, or refusing to apply the clear-cut rulings extracted from them.
- Claiming the knowledge of the unseen, and believing in astrology and fortune-telling.[29]
- Practicing sorcery and prestidigitation; making and hanging amulets and believing in bad omens.[30]

"Allah cursed him who sacrificed for anyone besides Allah."
(Reported by Muslim)

[29] **Astrology:**
The Prophet (peace be upon him) said:
"If anyone acquires any knowledge of astrology, he acquires a branch of magic." (Reported by Abu Dawud)
Fortune-telling:
Allah says:

﴿وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَا إِلاَّ هُوَ﴾ (الأنعام: ٥٩)

This means: "And with Him are the keys of the Ghayb (all that is hidden), none knows them but He." (6, Al-An`am: 59)
Allah says:

﴿عَالِمُ الْغَيْبِ فَلا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا﴾ (الجن: ٢٦)

This means: "(He Alone) the All-Knower of the Ghayb (unseen), and He reveals to none His Ghayb (unseen)." (72, Al-Jinn: 26)

﴿وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لاَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَاْ إِلاَّ نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾ (الأعراف: ١٨٨)

This means: "If I had the knowledge of the Ghayb (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." (7, Al-A`raf: 188)
There are other verses in the Holy Qur'an concerning this matter.

The Messenger of Allah (peace be upon him) said:
"He who goes to a fortune-teller and believes him, his prayers will not be accepted for forty days." (Reported by Muslim)

[30] **Amulets and seeking refuge with other than Qur'an and Sunnah:**

The Prophet of Allah (peace be upon him) said:
"Spells, charms, and love potions are polytheism."
(Reported by Ahmad and Abu Dawud)
Magic:

2-2 Comparative religion

- All inspired holy messages were originally one message: "Allah is One without any associate", One who has not begotten and has not been begotten.
- Reason for deviation of faiths: the intervention of human beings like priests, clergy, statesmen and leaders who strive to change what Allah has revealed to His prophets.
- Polytheistic faiths have one or more of the following manifestations:

i) Associating other than Allah in worship

ii) Attributing a son or wife to Allah

iii) Considering Allah as of two or three personal subjects with different names

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Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:
"Avoid the seven deadly things. It was said: What are they, Messenger of Allah? He replied: Associating anything with Allah, practicing sorcery, killing one whom Allah has declared inviolable without a just cause, devouring the property of an orphan, devouring usury, fleeing from the battle-field, and accusing the pious women with adultery.
(Reported by Al-Bukhari and Muslim)

Pessimism:

The Prophet (peace be upon him) said:
"There is no `Adwa, nor Tiyarah (bad omen), nor Hamah, nor Safar."
(Reported by Al-Bukhari and Muslim)
[Hamah is a bird which the Arabs used to believe to come out of the head of the murdered person and ask for revenge.The Arabs of Jahiliyyah used to consider the lunar month, Safar, as an evil omen].
The Prophet (peace be upon him) said, when omens were mentioned in his presence:
"The best type is the good omen. A Muslim should not refrain from anything because of an omen. When any of you sees anything which he dislikes, he should say: O Allah You Alone brings good things, You Alone avert evil things, and there is no might or power but in Allah."
(Reported by Abu Dawud)

iv) Hallowing and deifying human prophets and other good men

v) Worshipping idols, pictures, or material icons

vi) Considering the clergy, leaders, distinguished sects or groups as sacrosanct

vii) Modifying revealed texts by human hands, or hallowing human texts

viii) Claiming the death of the worshipped god, his resurrection from grave, and ascension to heavens as an expiation for the human sins.[31]

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[31] **Faiths of polytheism:**

Associating other than Allah in worship:

Allah says:

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلاَّ وَهُم مُّشْرِكُونَ﴾ (يوسف: ١٠٦)

This means: "And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are Mushrikun – polytheists]." (12, Yusuf: 106)

Allah says:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لاَ يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ وَيَقُولُونَ هَـؤُلاء شُفَعَاؤُنَا عِندَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّـهَ بِمَـا لاَ يَعْلَمُ فِي السَّمَاوَاتِ وَلاَ فِي الأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾ (يونس: ١٨)

This means: "And they worship besides Allah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allah." Say: "Do you inform Allah of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!" (10, Yunus: 18)

Allah says:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ﴾ (الحج: ٧١)

This means: "And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge and for the Zhalimun (wrong-doers, polytheists and disbelievers in the Oneness of Allah) there is no helper." (22, Al-Hajj: 71)

Allah says:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لاَ يَنفَعُهُمْ وَلاَ يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا﴾ (الفرقان: ٥٥)

This means: "And they (disbelievers, polytheists, etc.) worship besides Allah, that which can neither profit them nor harm them, and the

Hinduism:

i) Calling to Divine Trinity: Brahma as the creator, Vishnu the protector of the creation, and Shiva the annihilator and resurrector

ii) Claming the deity has a son called Krishna

iii) Believing in the crucifixion and resurrection of Krishna

iv) Considering the priests (Brahmas) to speak on behalf of God, and adopting a caste system; at the top is the Barahamas and the bottom are the non-caste Hindu (pariahs)

v) Believing in the Deity's embodiment in hallowed animals, like cows, to be worshipped

vi) Calling to the reincarnation of spirits among living beings and, thus, denying the idea of the Last Day and recompense.

The Sikh creed is similar to Hinduism except that it calls to the Oneness of God, besides the unity under His sovereignty.

Buddhism:

i) Ignoring the creator or denying his existence

ii) Worshipping Buddha (Mahawira) and hallowing his statue

iii) Believing in the birth of Buddha without a father on 25 December

iv) Believing in the death of Buddha and his resurrection

v) Denying the idea of the Last Day and recompense

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disbeliever is ever a helper (of the Satan) against his Lord." (25, Al-Furqan: 55)

vi) Calling for reaching the state of Nirvana (brightness) through austerity, monasticism, and enjoying pain

Magianism:

i) Dual God, the god of evil and darkness and the god of goodness and light, is the essence of this contrived religion

ii) Worship of fire

iii) The priests' monopoly of knowledge, hallowing them, and adopting the class system

Judaism:

i) There are many deities that are considered to be the sons and relatives of the Deity.

ii) Conceptualizing Allah in the form of a human being (Adam)

iii) The Deity's care is restricted to the progeny of Israel.

iv) Attributing the rank of prophethood to their priests and rabbis

v) Believing that the jews are the selected nation of Allah

vi) Negating the idea of Judgement and the Last Day

vii) Following the teachings of Tawrah (The Old Testament for Christians) which includes history, tradition, and views of priests, judges, and kings, as well as folkloric songs. It was written down gradually throughout hundreds of years after Moses' death, and the same for the Talmud which was written by priests.

Christianity:

i) Deifying Jesus

ii) Considering Jesus the son of Allah

iii) Believing in the Divine Trinity which has different forms in the Christian sects

iv) Believing in the crucifixion and resurrection of Jesus

v) Believing in mankind salvation from the original sin perpetrated by Adam through Jesus' crucifixion

vi) Having faith in the infallibility of the church which has the power to speak, legislate, and forgive on behalf of Allah

vii) Hallowing the pictures and statues of Jesus, Virgin Mary, and the Cross

viii) Following the teachings of the Old Testament, and the New Testament which is composed of four bibles written by Matthews, Mark, Luke and John, and which cites Jesus biography, in addition to the letters and prophecies of his disciples written down after his death and all were claimed as words of Allah[32]

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[32] **Affiliating a son or a wife to Allah:**

Allah says:

﴿وجَعلُواْ لِلّهِ شُرَكَاء الْجِنَّ وَخَلَقَهُمْ وَخَرَقُواْ لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يَصِفُونَ﴾ (الأنعام: ١٠٠)

This means: "Yet, they join the jinns as partners in worship with Allah, though He has created them (the jinns), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him." (6, Al-An`am: 100)

Allah says:

﴿وَقَالُواْ اتَّخَذَ اللّهُ وَلَدًا سُبْحَانَهُ بَل لَّهُ مَا فِي السَّمَاوَاتِ وَالأَرْضِ كُلٌّ لَّهُ قَانِتُونَ﴾ (البقرة: ١١٦)

This means: "And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him." (2, Al-Baqarah: 116)

Allah says:

﴿وقالت اليهود عزير ابن الله وقالت النصارى المسيح ابن الله ذلك قولهم بأفواههم يضاهؤون قول الذين كفروا من قبل قاتلهم الله أنى يؤفكون﴾ (التوبة: ٣٠)

This means: "And the Jews say: 'Uzayr (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be on them, how they are deluded away from the truth!" (9, At-Tawbah: 30)

Allah says:

﴿قالوا اتخذ الله ولدا سبحانه هو الغني له ما في السماوات وما في الأرض إن عندكم من سلطان بهـذا أتقولون على الله ما لا تعلمون﴾ (يونس: ٦٨)

This means: "They (Jews, Christians and pagans) say: "Allah has begotten a son (children)." Glory be to Him! He is Rich (Free of all wants). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allah what you know not." (10, Yunus:68)

Allah says:

﴿ألا إنهم من إفكهم ليقولون. ولد الله وإنهم لكاذبون﴾ (الصافات: ١٥١ - ١٥٢)

This means: "Verily, it is of their falsehood that they (Quraysh pagans) say: Allah has begotten offspring or children (i.e. angels are the daughters of Allah)?" And, verily, they are liars!" (37, As-Saffat: 151 - 152)

<u>Considering Allah as one of two or three subjects with different names:</u>

Allah says:

﴿لقد كفر الذين قالوا إن الله ثالث ثلاثة وما من إلـه إلا إلـه واحد﴾ (المائدة: ٧٣)

This means: "Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no ilah (god) (none who has the right to be worshipped) but One Ilah (God -Allah)." (5, Al-Ma'idah: 73)

Allah says:

﴿يا أهل الكتاب لا تغلوا في دينكم ولا تقولوا على الله إلا الحق إنما المسيح عيسى ابن مريم رسول الله وكلمته ألقاها إلى مريم وروح منه فآمنوا بالله ورسله ولا تقولوا ثلاثة انتهوا خيرا لكم إنما الله إلـه واحد سبحانه أن يكون له ولد له ما في السماوات وما في الأرض وكفى بالله وكيلا﴾ (النساء: ١٧١)

This means: "O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Isa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh) created by Him; so believe in Allah and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allah is (the only) One Ilah (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs." (4, An-Nis': 171)

Allah says:

﴿وقال الله لا تتخذوا إلـهين اثنين إنما هو إله واحد فإياي فارهبون﴾ (النحل: ٥١)

This means: "And Allah said (O mankind!): "Take not ilahayn (two gods in worship, etc.). Verily, He (Allah) is (the) only One Ilah (God). Then, fear Me (Allah SWT***) much [and Me (Alone), i.e. be away from all kinds of sins and***

evil deeds that Allah has forbidden and do all that Allah has ordained and worship none but Allah]." (16, An-Nahl: 51)

Deifying people:

Allah says:

﴿اتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُواْ إِلاَّ لِيَعْبُدُواْ إِلَـهًا وَاحِدًا لاَّ إِلَـهَ إِلاَّ هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾ (التوبة: ٣١)

This means: "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Tawrah (Torah) and the Injeel (Gospel)) to worship none but One Ilah (God – Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)." (9, At-Tawbah: 31)

Allah says:

﴿لَّقَدْ كَفَرَ الَّذِينَ قَآلُواْ إِنَّ اللّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ﴾ (المائدة: ١٧)

This means: "Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary)." (5, Al-Ma'idah: 17)

Allah says:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللّهَ رَبِّي وَرَبَّكُمْ﴾ (المائدة: ٧٢)

This means: "Surely, they have disbelieved who say: "Allah is the Messiah ['Isa (Jesus)], son of Maryam (Mary)." But the Messiah ['Isa (Jesus)] said: "O Children of Israel! Worship Allah, my Lord and your Lord. "" (5, Al-Ma'idah: 72)

Allah says:

﴿وَإِذْ قَالَ اللّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَـهَيْنِ مِن دُونِ اللّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلاَ أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنتَ عَلاَّمُ الْغُيُوبِ﴾ (المائدة: ١١٦)

This means: "And (remember) when Allah will say (on the Day of Resurrection): "O 'Isa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen."" (5, Al-Ma'idah: 116)

Modifying the revealed texts:

Allah says:

﴿أَفَتَطْمَعُونَ أَن يُؤْمِنُواْ لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلاَمَ اللّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾ (البقرة: ٧٥)

This means: "Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Tawrah (Torah)) then they used to change it knowingly after they understood it?" (2, Al-Baqarah: 75)

Allah says:

﴿ذَلِكَ بِأَنَّ اللّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ﴾ (البقرة: ١٧٦)

This means: "That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in opposition." (2, Al-Baqarah: 176)

Allah says:

﴿وَإِنَّ مِنْهُمْ لَفَرِيقاً يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِندِ اللّهِ وَمَا هُوَ مِنْ عِندِ اللّهِ وَيَقُولُونَ عَلَى اللّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ﴾ (آل عمران: ٧٨)

This means: "And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allah," but it is not from Allah; and they speak a lie against Allah while they know it." (3, Al-`Imran: 78)

Allah says:

﴿كُلُّ الطَّعَامِ كَانَ حِلاًّ لِّبَنِي إِسْرَائِيلَ إِلاَّ مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ قُلْ فَأْتُواْ بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ﴾ (آل عمران: ٩٣)

This means: "All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Tawrah (Torah) was revealed. Say (O Muhammad SAW): "Bring here the Tawrah (Torah) and recite it, if you are truthful." (3, Al-`Imran: 93)

Allah says:

﴿وَإِذَ أَخَذَ اللّهُ مِيثَاقَ الَّذِينَ أُوتُواْ الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاء ظُهُورِهِمْ وَاشْتَرَوْاْ بِهِ ثَمَناً قَلِيلاً فَبِئْسَ مَا يَشْتَرُونَ﴾ (آل عمران: ١٨٧)

This means: "(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad SAW and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought." (3, Al-`Imran: 187)

Allah says:

﴿مِنَ الَّذِينَ هَادُواْ سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِن بَعْدِ مَوَاضِعِهِ﴾ (المائدة: ٤١)

This means: "And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places." (5, Al-Ma'idah: 41)

Exercises

Pillars of faith

1. What are the pillars of the Muslim faith?
2. What proves the existence of Allah, and His Oneness?
3. What is the difference between the concepts of Godhood and Divinity?
4. What does belief in the Oneness of Allah require one to do?
5. How can the Muslim understand the Attributes of Allah as expressed in the Qur'an?
6. Mention some of the characteristics of the angels.
7. Mention four Revealed Books other than the Qur'an.
8. Which of the Revealed Books has its text been preserved since its revelation until the present day?
9. What is the difference between a prophet and a messenger?
10. Who are the messengers who were endowed with resolve?
11. Can anyone other than the prophets be described as perfect human being?
12. What is the miracle of Islam? What is the difference between this miracle and others brought forth by the previous messengers?
13. What is the bridge over Hell?

<u>Alleged crucifixion and resurrection of Jesus:</u>
Allah says:

﴿وقوْلهمْ إنّا قتلْنا الْمسيح عيسى ابْن مرْيم رسُول اللّه وما قتلُوهُ وما صلبُوهُ ولـكن شُبِّه لهُمْ وإنّ الّذين اخْتلفُواْ فيه لفي شكٍّ مّنْهُ ما لهُم به منْ علْمٍ إلاّ اتّباع الظّنّ وما قتلُوهُ يقينًا. بل رّفعهُ اللّهُ إليْه وكان اللّهُ عزيزًا حكيمًا﴾ (النساء: ١٥٧ – ١٥٨)

This means: "And because of their saying (in boast), "We killed Messiah 'Isa (Jesus), son of Maryam (Mary), the Messenger of Allah," - but they killed him not, nor crucified him, but the resemblance of 'Isa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isa (Jesus), son of Maryam (Mary): But Allah raised him ['Isa (Jesus)] up unto Himself. And Allah is Ever All-Powerful, All-Wise." (4, An-Nisa': 157 - 158)

14. What are the differences between the minor and major signs of the Hour?
15. List in order the events of the Day of Resurrection.
16. How can the belief in the unseen be realized?
17. Mention some types of false beliefs and practices, by some ignorant Muslims, that nullify faith.
18. What is the ruling of Islam concerning those who deny: a) a Qur'anic text or an authentic Hadith; b) the application of a clear-cut Shari`ah rule?

Comparative religion

1. What combines all the revealed messages in their original form?
2. What are the reasons for the deviation of beliefs?
3. Mention six of the features of deviation, which are common among the creeds that are not monotheistic.
4. Mention in brief the main deviations in each of: Hinduism, Buddhism, Magianism, Judaism, and Christianity.
5. What beliefs do the following have in common: Hinduism, Buddhism, Magianism, Judaism, and Christianity?

UNIT 3
WORSHIP

3-1 Purification

- Purification is obligatory in the Qur'an and Sunnah. It means to be purified from any filth, i.e. dirt that accumulates on the whole body, clothing, and the ground used for prayer; as well as to be purified by performing ablution in order to attain a state of ritual purity.

- Purification is attained by means of clean water that has not been mixed with anything impure. In the absence of water, pure soil (earth) can be used.

- Purification is nullified by anything that is emitted from the private parts (feces and urine), animal urine and stool, blood, pus, vomit, and dead body, and untanned animal skins or hides.[1]

- The good manners of relieving oneself are avoiding public places and water supplies, screening oneself, avoiding speaking throughout

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[1] **Purification is obligatory:**
Allah says:

﴿وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا﴾ (المائدة: ٦)

This means: "And if you are in a state of Janabah (i.e. had a sexual discharge), purify yourself (bathe your whole body)." (5, Al-Ma'idah: 6)
Allah says:

﴿وَثِيَابَكَ فَطَهِّرْ﴾ (المدثر: ٤)

This means: "And your garments purify!" (74, Al-Muddathir: 4)
The Messenger of Allah (peace be upon him) said:
"Cleanliness is half of the faith." (Reported by Muslim)

the process, avoiding carrying anything that bears Allah's Name, and doing one's best to not face the Qiblah.[2]

- Cleansing oneself after defecation:[3] water is the most preferable means for doing this. The left hand is to be used, and a certain invocation should be said after leaving that place. Whenever the Prophet (peace be upon him) would come out of the privy, he would say: Grant me Your forgiveness.

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[2] **The conventional rules of going to the toilet:**

Avoiding public places and not speaking with others:

The Prophet of Allah (peace be upon him) said:

"When two persons go together for relieving themselves uncovering their private parts and talking together, Allah, the Great and Majestic, becomes wrathful at this (action)." (Reported by Abu Dawud)

Avoiding public places and water supplies:

The Prophet of Allah (peace be upon him) said:

"Be on your guard against three things which provoke cursing: easing in the watering places, on the thoroughfares, and in the shade (of the tree)." (Reported by Abu Dawud and Ibn Majah)

Not to bear anything that has the Name of Allah written in it:

Anas (may Allah be pleased with him) narrated:

"When the Prophet (peace be upon him) entered the privy, he removed his ring." (Reported by Abu Dawud and At-Tirmidhi)

Avoiding facing the Qiblah:

"It was said to Salman: Your Prophet teaches you everything, even about excrement. He replied: Yes. He has forbidden us to face the Qiblah at the time of easing or urinating."

(Reported by Muslim, At-Tirmidhi, An-Nasa'i, and Abu Dawud)

[3] **Cleaning oneself after defecation:**

Anas Ibn Malik (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) entered an enclosure while a servant was following him with a jar of water and he was the youngest amongst us and he placed it by the side of a lote-tree. When the Messenger of Allah, (peace be upon him) relieved himself, he came out and had cleansed himself with water. (Reported by Abu Dawud)

Cleaning oneself after defecation should be with the left hand:

The Prophet (peace be upon him) said:

"None of you should hold penis with his right hand while urinating, or wipe himself with his right hand in privacy."

(Reported by Al-Bukhari and Muslim)

- Ablution is a necessary condition for a valid prayer because there is great blessings ın it.

- The obligatory elements of ablution are to have a sincere intention, to wash one's face, to wash the two arms up to, and including, the elbows, to wipe one's head, to wash one's feet up to, and including, the ankles, and to pay attention to the order of the elements of ablution (for Hanbali and Shafi`i Schools) and incessancy (for Hanbali and Maliki Schools).[4]

- The Sunnah acts when performing ablution are:

  a) To mention Allah's Name.

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[4] <u>**Performing ablution for prayer:**</u>
Allah says:
﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا قُمْتُمْ إِلَى الصَّلاَةِ فاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُواْ بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَينِ﴾ (المائدة: ٦)

This means: "O you who believe! When you intend to offer As-Salah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles." (5, Al-Ma'idah: 6)

The Prophet (peace be upon him) said:
"The key of prayer is purification." (Reported by Abu Dawud and At-Tirmidhi)
The Prophet (peace be upon him) said:
"Allah does not accept prayer without purification." (Reported by Muslim)
The Prophet (peace be upon him) said:
"Allah does not accept prayer of anyone of you if he does Hadath (passes wind, urine, or feces) till he performs the ablution (anew)."
(Reported by Al-Bukhari and Muslim)
<u>**The merits of performing ablution:**</u>
Allah's Messenger (peace be upon him) said:
"Should not I lead you to something by which Allah obliterates the sins and elevates (your) ranks? They said: Yes, Allah's Messenger (with great pleasure). He said: Performing proper ablution despite unfavorable conditions, frequently going to the mosque, and waiting for the next prayer after performing the due one. That is the (real) dedication (to the acts of devotion)." (Reported by Muslim)
<u>**Obligatory integrals of ablution:**</u>
Proofs from the Holy Qur'an: (see Performing ablution for prayer)
<u>**Arrangement:**</u> It is referred to in the above-mentioned verse.

b) To wash the two hands.
c) To rinse the mouth (obligatory for Hanbali and Shafi`i Schools) and brush one's teeth using a tooth-stick.
d) To sniff (obligatory for Hanbali and Shafi`i Schools) and inhalate water, followed by blowing it out.
e) To wipe the ears inside and outside.
f) To start from the right-hand side.
g) To wash three times.
h) To let the water reach between the fingers and toes.
i) To start wiping the head from the forehead.
j) To wash more than what is obligatory of the face, hands, and feet.
k) to soak the hair of the beard with water.
l) to conclude ablution by saying a certain invocation.[5]

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[5] **The Sunnahs of performing ablution:**

Washing the two hands:

The Prophet (peace be upon him) said:

"When anyone amongst you wakes up from sleep, he must not put his hand in the utensil till he has washed it (his hand) three times, for he does not know where his hand was during the night." (Reported by Muslim)

Siwak:

The Messenger of Allah (peace be upon him) said:

"Had not I find it hard for my people, I would have commanded them to use the Siwak [tooth-stick] before every prayer."
(Reported by Al-Bukhari and Muslim)

Rinsing the mouth:

`Abdu Khayr narrated:

"Ali came upon us and he had already offered prayer. He asked for water. We asked: What will you do with water when you have already offered prayer? - Perhaps to teach us. A utensil containing water and a wash-basin were brought (to him). He poured water from the utensil on his right hand and washed both his hands three times, rinsed the mouth, snuffed up water and cleansed the nose three times. He then rinsed the mouth and snuffed up water with the same hand by which he took water."
(Reported by Abu Dawud)

Snuffing up the nose:

The Prophet (peace be upon him) said:

"Snuff up water freely unless you are fasting."
(Reported by An-Nasa'i, Abu Dawud, and At-Tirmidhi)

Starting with the right organ:

`A'ishah (may Allah be pleased with her) narrated:

- It is offensive to waste water, exceed three times, leave out one of the acts of the Sunnah, and carry out the ablution in an impure place.[6]

"The Messenger of Allah (peace be upon him) loved to start from the right-hand side for performing ablution, for combing (the hair) and wearing the shoes." (Reported by At-Tirmidhi)

`A'ishah (may Allah be pleased with her) narrated:

"The Prophet used to like to start from the right side on wearing shoes, combing his hair, and cleaning or washing himself and on doing anything else." (Reported by Al-Bukhari and Muslim)

Penetrating the beard with water:

Anas Ibn Malik (may Allah be pleased with him) narrated:

"Whenever the Messenger of Allah (peace be upon him) performed ablution, he took a handful of water, and, putting it under his chin, made it go through his beard, saying: Thus did my Lord command me." (Reported by Abu Dawud)

Letting water reach between fingers:

The Prophet (peace be upon him) said:

"If you perform ablution, cleanse the base of the fingers of your hands and feet." (Reported by At-Tirmidhi)

Washing more than what is obligatory of face, hand, and leg; by washing above and down them:

The Messenger of Allah (peace be upon him) said:

"My people will be summoned on the Day of Resurrection with bright faces and white hands and feet due to the traces of ablution. If anyone can extend his brightness (by letting water as far as he can on the parts of ablution), let him do so." (Reported by Al-Bukhari and Muslim)

[6] **Offensive acts of performing ablution:**

To extravagantly use water:

Anas (may Allah be pleased with him) narrated:

"The Prophet of Allah (peace be upon him) performed ablution with one Mudd (a measure of two thirds of a liter, approx.). It may be less or more.) and took bath with a Sa' (a measure equivalent to four Mudds; three liters, approx.) up to five Mudds." (Reported by At-Tirmidhi)

Exceeding three times:

`Abdullah Ibn `Amr Ibn Al-`As (may Allah be pleased with him) narrated:

"A man came to the Prophet (peace be upon him) and asked him: Messenger of Allah, how is the ablution (to be performed)? He (the Prophet) then called for water in a vessel and washed his hands up to the wrists three times, then washed his face three times, and washed his forearms three times. He then wiped his head and inserted both his index fingers in his ear; he wiped the back of his ears with his thumbs and the front of his ears with the index fingers. He then washed his feet three times. Then he said: This is how ablution should be performed. If anyone

- Things that nullify one's ablution are anything that is emitted from the genitals (feces, urine or wind), deep sleep in a lying position, absence of mind because of fainting , diabetic coma, or temporary insanity, and touching (of the skin) between members of the opposite sex, lustfully or not (depending on the different Schools of Jurisprudence).

- It is praiseworthy to renew one's ablution before every prayer in cases of incontinence of urine and constant menstruation.[7]

- Having a bath to completely purify oneself is obligatory for Junub (being in a state of major ritual impurity) the cause of which is sexual intercourse or the emission of semen, after the menstrual period or post-natal bleeding has finished, and for a newly converted Muslim.

- Having a bath to completely purify oneself is praiseworthy, for Friday Prayer (congregation), and when entering the state of ritual consecration (Ihram), entering Makkah or standing on mount `Arafat.

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does more or less than this, he has done wrong and transgressed, or (said) transgressed and done wrong." (Reported by Abu Dawud)

[7] **Nullifiers of ablution:**
Anything that comes out of genitals:
Proofs from the Prophetic Hadiths: (see Performing ablution for prayer)
Deep sleep:
The Prophet of Allah (peace be upon him) said:
"The eyes are the leather strap of the anus (i.e., one can avoid anything that nullifies his ablution as long as he is awake), so one who sleeps should perform ablution." (Reported by Abu Dawud)
Touching one's sexual organ:
The Prophet (pace be upon him) said:
"He who touches his penis should not pray until he performs ablution." (Reported by At-Tirmidhi)
The ablution of a woman in a state of incessant menstruation:
The Prophet (peace be upon him) said to Fatimah Bint Abi Hubaysh:
"Then take a bath and then perform ablution for every prayer and pray." (Reported by Al-Bukhari)
Incontinence of urine: The same ruling of the state of incessant menstruation is applied here.

- In order to be considered completely pure, one must wash the whole body with water, rubbing whenever necessary to remove impurities, letting the water reach and penetrate every part between the fingers and toes, hair, navel and so on.

- The Sunnah actions concerning bathing:

  a) Mentioning the Name of Allah.
  b) Cleaning the two palms with water.
  c) Cleaning any impurity.
  d) Rinsing the mouth , inhaling the water, and cleaning the ears internally.
  e) Beginning with washing the organs of ablution except for the legs.

- It is offensive (when having a bath) to excessively waste water, use stagnant water, or be in an impure or open place.[8]

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[8] **<u>Having purificatory bath:</u>**
<u>Having a purificatory bath because of Janabah is obligatory:</u>

Allah says:

﴿وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا﴾ (المائدة: ٦)

This means: "And if you are in a state of Janabh (i.e. had a sexual discharge), purify yourself (bathe your whole body)." (5, Al-Ma'idah: 6)

Allah says:

﴿وَلاَ جُنُبًا إِلاَّ عَابِرِي سَبِيلٍ حَتَّىَ تَغْتَسِلُوا﴾ (النساء: ٤٣)

This means: "Nor when you are in a state of Janabah, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body." (4, An-Nisa': 43)

The Prophet (peace be upon him) said:
"When anyone sits amidst four parts (of the woman) and the (circumcised) parts touch each other, a bath becomes obligatory."
(Reported by Al-Bukhari and Muslim)

<u>Having a bath because of menstruation and after giving birth:</u>

Allah says:

﴿فَاعْتَزِلُواْ النِّسَاء فِي الْمَحِيضِ وَلاَ تَقْرَبُوهُنَّ حَتَّىَ يَطْهُرْنَ﴾ (البقرة: ٢٢٢)

- While being in a state of Janabah, it is prohibited to recite Qur'an or touch it, pray, or enter mosques unless being a wayfarer.[9]

This means: "Therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath)." (2, Al-Baqarah: 222)

The Prophet Muhammad (peace be upon him) said to Fatimah Bint Hubaysh:

"Remain away (from prayer) equal (to the length of time) that your menses prevented you. After this (after the period of usual courses), bathe yourself and offer prayer." (Reported by Muslim)

<u>Newly converted Muslims:</u>

It was narrated that: **"the Prophet Muhammad (peace be upon him) ordered Thumamah Al-Hanafi, newly converted to Islam as he was, to have a purificatory bath."** (Reported by Al-Bukhari and Muslim)

<u>Desirable purificatory bath:</u>

<u>Friday:</u>

Allah's Messenger (peace be upon him) said:

"Taking a bath on Friday is essential for every adult person."
(Reported by Al-Bukhari and Muslim)

<u>Undesirable acts of having a purificatory bath:</u>

<u>To extravagantly use water:</u>

"The Prophet (peace be upon him) used to take a bath with a Sa` (a measure equivalent to four Mudds, three liters approx.) (of water) and perform ablution with a Mudd (A measure of two thirds of a liter of water, approx.)." (Reported by Muslim)

<u>Bathing in open places:</u>

The Prophet (peace be upon him) said:

"Allah is characterized by modesty and concealment. So, when any of you washes, he should conceal himself." (Reported by Abu Dawud)

[9] **<u>Things that a Junub should not do:</u>**

<u>Reciting Qur'an:</u>

`Ali Ibn Abi Talib (may Allah be pleased with him) said:

"The Prophet of Allah (peace be upon him) came out from the privy and taught us the Qur'an and ate meat with us. Nothing prevented him; or the narrator said: Nothing prevented him from (reciting) the Qur'an except sexual defilement." (Reported by Abu Dawud)

<u>Entering mosques and performing prayers:</u>

Allah says:

﴿لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى حَتَّىَ تَعْلَمُواْ مَا تَقُولُونَ وَلاَ جُنُبًا إِلاَّ عَابِرِي سَبِيلٍ حَتَّىَ تَغْتَسِلُواْ﴾ (النساء: ٤٣)

This means: "Approach not As-Salah (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janabah (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough

- It is lawful to make use of pure soil (Tayammum) instead of performing ablution with water, if there is no water or if it might cause harm.

- To perform Tayammum, one must put one's hands onto clean soil (dust) and then wipe the face and palms.

- Tayammum is nullified in the same way as ablution with water, as well as if water becomes available, or the reason for not using water no longer exists.[10]

- It is permitted to wipe over light leather socks or stockings on condition that they are to be worn while one is ritually pure, i.e. after the ablution or the purifying bath has been performed, they are to be removed only to wash the feet, and the time for wiping over the socks should not exceed a day and a night for the resident and

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water, or just passing through a mosque), till you wash your whole body." (4, An-Nisa': 43)

<u>Touching the Qur'an:</u>

Allah says:

﴿لا يَمَسُّهُ إلا الْمُطَهَّرُون﴾ (الواقعة: ٧٩)

This means: "Which (that Book with Allah) none can touch but the purified." (56, Al-Waqi`ah: 79)

[10] **<u>Allah says:</u>**

﴿وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاء أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لاَمَسْتُمُ النِّسَاء فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُــواْ صَــعِيدًا طَيِّبًا فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم﴾ (النساء: ٤٣)

This means: "And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum)." (4, An-Nisa': 43)

`Ammar Ibn Yasir (may Allah be pleased with him) narrated:

"The Companions of the Prophet (peace be upon him) wiped with pure earth (their hands and face) to offer the Dawn prayer in the company of the Prophet of Allah (peace be upon him). They struck the ground with their palms and wiped their faces once. Then they repeated and struck the ground with their palms once again and wiped their arms completely up to the shoulders and up to the armpits with the inner side of their hands."
(Reported by Abu Dawud)

three nights for the traveler and the socks should cover the feet and the ankle and should not be transparent.

- It is lawful to wipe over splints and bandages.[11]

3-2 Prayers

- Prayer is a continuous relation between a bondman and his Lord.

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[11] **Ruling concerning wiping on the boots of light leather, and others that take the same ruling:**
A different interpretation of the verse: (5, Al-Ma'idah: 6) is: **"..., rub (by passing wet hands over) your heads, and your feet...".**
Al-Mughirah Ibn Shu`bah narrated:
"I poured water while the Prophet (peace be upon him) performed ablution in the Battle of Tabuk. He wiped over the upper part of the socks and their lower part." (Reported by Abu Dawud)
`Ali Ibn Abi Talib (may Allah be pleased with him) narrated:
"The Messenger of Allah (peace be upon him) stipulated (the upper limit) of three days and three nights for a traveler and one day and one night for the resident." (Reported by Muslim, Abu Dawud, and At-Tirmidhi)
`Ubay Ibn `Umarah (may Allah be pleased with him) narrated:
"I asked: Messenger of Allah (peace be upon him) may I wipe over the socks? He replied: Yes. I asked: For one day? He replied: For one day. I asked again: And for two days? He replied: For two days too. I asked again: And for three days? He replied: Yes, as long as you wish." (Reported by Abu Dawud and Ibn Majah)
Boots of light leather (or stockings) should be worn after purification:
When Al-Mughirah Ibn Shu`bah stretched out his hand to take off the Prophet's Khuff (leather socks) during performing Wudu', he said:
"Leave them. I put them on after performing Wudu'"
(Reported by Al-Bukhari and Muslim)
There is a fixed time for permitting wiping:
`Ali Ibn Abi Talib (may Allah be pleased with him) narrated:
"The Messenger of Allah (peace be upon him) stipulated (the upper limit) of three days and three nights for a traveler and one day and one night for the resident." (Reported by Muslim)
Wiping the splint:
Concerning the person who had his head wounded, washed it; and, accordingly, died, the Prophet (peace be upon him) said:
"It was sufficient for him to perform Tayammum, put a piece of cloth on his wound, then wipe it, and wash the rest of his body."
(Reported by Abu Dawud)

Prayer prevents obscenity and rejuvenates a sense of piety to Allah. It cultivates in a Muslim the spirit of community , brotherhood, equality, and discipline. It is an ideal model for the Muslim nation that should be led by their best in knowledge, jurisprudence and morality.

- Prayer is obligatory for every Muslim in its five specific times: early morning (after dawn and before sunrise), noon, mid-afternoon, sunset, and evening.

- Prayer is the most preferred form of worship as it is the pillar of religion. It is the first pillar of Islam after saying, "there is no god but Allah and Muhammad is the Prophet of Allah."[12]

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[12] **<u>Prayer is obligatory:</u>**
Allah says:

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ (النساء: ١٠٣)

This means: "When you have finished As-Salah (the prayer - congregational), remember Allah standing, sitting down, and lying down on your sides, but when you are free from danger, perform As-Salah (Iqamat-as- Salah). Verily, the prayer is enjoined on the believers at fixed hours." (4, An-Nisa': 103)

The Prophet (peace be upon him) said:

"Islam is raised on five pillars: The testification that there is no god but Allah, that Muhammad is His bondsman and Messenger, the establishment of prayer, the payment of Zakah [poor-due], the pilgrimage to the House of Allah (Ka`bah), and fasting during Ramadan."

(Reported by Al-Bukhari and Muslim)

<u>The wisdom behind the prayer and the merits of it:</u>

Allah says:

﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ﴾ (العنكبوت: ٤٥)

This means: "Verily, As-Salah (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.)." (29, Al-`Ankabut: 45)

The Prophet (peace be upon him) said:

- The Prophet's highly recommended prayers: some are confirmed Sunnah and others are not. Besides, it is up to the Muslim to perform more voluntary prayers as he likes.

- The prescribed prayers are obligatory for every sane, mature Muslim. Women must be free from menstruation and post-natal bleeding in order to pray.[13]

- Conditions for a prayer to be performed correctly are:

"The principle of this matter is Islam, its hump is prayer, and its top is Jihad." (Reported by At-Tirmidhi)

The Prophet (peace be upon him) said:
"Verily between man and polytheism and unbelief is the negligence of prayer." (Reported by Muslim)
The Messenger of Allah (peace be upon him) said:
"I have been commanded to fight against people until they testify that there is no god but Allah, that Muhammad is the Messenger of Allah, perform prayers, and pay Zakah. If they do that, the protection of their blood and property will be guaranteed by me, except when justified by law, and their affairs (regarding truthfulness of faith) is decided by Allah." (Reported by Al-Bukhari and Muslim)
Ibn Mas`ud (may Allah be pleased with him) narrated:
"I said: O Messenger of Allah, which deed is the most beloved by Allah? He said: Performing the prayer at its fixed time."
(Reported by Muslim)
The Prophet (peace be upon him) said:
"The similitude of the five prayers is like an overflowing river passing by the gate of one of you in which he washes five times daily."
(Reported by Muslim)
The Prophet (peace be upon him) said:
"When the time for a prescribed prayer comes, if any Muslim performs ablution well and offers his prayer with humility and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin; and this applies to all times." (Reported by Muslim)

[13] **Woman should be free from menstruation and post-natal bleeding:**
The Prophet (peace be upon him) said to Fatimah Bint Hubaysh:
"When the blood of the menses comes, it is black blood which can be recognized; so when that (i.e. black blood) comes, refrain from prayer; but when a different type of blood comes, perform ablution and pray, for it is (due only to) a vein." (Reported by Abu Dawud and An-Nasa'i)

a) Purification of what makes it necessary to perform ablution, as well as purification from Janabah (having sexual intercourse) by bathing
b) Covering the private parts of the body: from the navel to the knee for men, and the whole body excluding the face and the two hands for women
c) Facing the direction of prayer (Qiblah)
d) The purity of one's clothing
e) Knowing the due time for prayer[14]

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[14] **<u>Conditions for rightly performed prayers:</u>**
<u>Purification: (see: Purification 3-1)</u>
<u>Covering one's private parts:</u>
Allah says:

﴿خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾ (الأعراف: ٣١)

This means: "Take your adornment (by wearing your clean clothes), while praying." (7, Al-A`raf: 31)

The Prophet (peace be upon him) said:
"Allah does not accept the prayer of a woman who has reached puberty unless she wears a veil." (Reported by Abu Dawud)
Qiblah:
Allah says:

﴿فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ﴾ (البقرة: ١٤٤)

This means: "So turn your face in the direction of Al-Masjid- al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction." (2, Al-Baqarah: 144)
Allah says:

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ (البقرة: ١٤٩)

This means: "And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haram (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do." (2, Al-Baqarah: 149)
Allah says:

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُم شَطْرَهُ﴾ (البقرة: ١٥٠)

This means: "And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haram (at Makkah), and wheresoever you are, turn your faces towards, it (when you pray)." (2, Al-Baqarah: 150)

<u>Muslims should do their best to specify the direction of Qiblah as much as possible.</u>
Al-Bukhari and Muslim reported that: **The Prophet Muhammad (peace be**

- Obligatory elements of prayer:

  a) Sincere intention
  b) Performing the obligatory standing unless unable
  c) Saying Allahu Akbar (Allah is the Greatest), a sign of entering ritual consecration
  d) Reciting Surah Al-Fatihah (The Opening Surah of the Holy Qur'an) in every Rak`ah (unit) of prayer (with the exception of the person who is led in audible prayers)
  e) Bowing down and returning to the upright position
  f) Performing two prostrations and sitting between them
  g) Performing bowing, prostration and standing at a natural speed
  h) Sitting to recite the last Tashahhud then greeting
  This is the arrangement of every unit.[15]

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upon him) was seen praying on his camel, while he was coming from Makkah to Madinah, the way in which the camel walked.

[15] **Obligatory integrals of prayer:**
Intention:
The Messenger of Allah (peace be upon him) said:
"Verily (the value of) deeds depends on the intentions behind them." (Reported by Al-Bukhari and Muslim)
Standing:
Allah says:

﴿وقُومُوا لِلَّه قَانِتِينَ﴾ (البقرة: ٢٣٨)

This means: "And stand before Allah with obedience." (2, Al-Baqarah: 238)

The Prophet (peace be upon him) said:
"Pray while standing and if you can not, pray while sitting and if you cannot do even that, then pray lying on your side."
(Reported by Al-Bukhari)
Saying Allahu Akbar (Allah is the Greatest):
The Prophet (peace be upon him) said:
"The key of prayer is purification; Takbir (saying 'Allah is the Greatest') makes (all acts which break prayer) unlawful, and Taslim (uttering the salutation) makes (all such acts) lawful."
(Reported by Abu Dawud and At-Tirmidhi)
Reciting Fatihah:
The Prophet (peace be upon him) said to one of his Companions:
"Whoever does not recite Al-Fatihah in his prayer, his prayer is invalid."
(Reported by Al-Bukhari and Muslim)

- Sunnah of prayers: It is confirmed (akin to the obligatory) or unconfirmed (like the recommended). The Schools of Jurisprudence disagree on some rules, but all are good.

- Confirmed Sunnah of prayers:

  a) Reciting some verses of the Qur'an after Al-Fatihah in the two Rak'ahs of Dawn prayer, the first two of the Noon, Mid-Afternoon, Sunset, and Evening prayers
  b) Saying, when rising from bowing: "Sami`a Allahu Liman Hamidah, Rabbana Laka Al-Hamd," that is, 'Allah listens to the one who praises Him, our Lord, for You is all Praise' (for the Imam, i.e. leader of a group, and for the individual prayer), and "Rabbana laka Al-Hamd," that is, 'Our Lord for You is all Praise'
  c) Saying "Subhana Rabbiya Al-`Azhim" (Praise to Our Lord the Magnificent) three times while bowing down, and: "Subhana Rabbiya Al-A`la" (Praise be to Our Lord, the Most Exalted) three times while prostratingd)

Bowing down and prostrating:
The Prophet (peace be upon him) said:
"When you stand for prayer, perform ablution properly and then face the Qiblah and say Takbir (Allahu Akbar), and then recite what you know from the Qur'an, and then bow with calmness till you feel at ease, then rise from bowing till you stand straight, and then prostrate calmly (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with calmness (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease in the sitting position, and do likewise in whole of your prayer." (Reported by Al-Bukhari and Muslim)
End Greeting:
The Prophet (peace be upon him) said:
"And its end is Taslim." (Reported by Abu Dawud and At-Tirmidhi)
This is a part of an above-mentioned Hadith
The order of the Rak`ahs of prayer:
The Prophet (peace be upon him) said:
"And offer your prayers in the way you saw me offering my prayers."
(Reported by Al-Bukhari)

d) Saying Allahu Akbar when moving from one position to another except when standing upright after bowing
e) Saying the first and second Tashahhud while sitting
f) Raising the voice while reciting in the two Rak`ahs of the Dawn prayer, and the first two Rak`ahs of the Sunset and Evening prayers (as in other prayers recitation is to be performed inwardly)
g) Offering the benediction on the Prophet (peace be upon him) in the Tashahhud (testification of faith) as in the known formula.[16]

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[16] <u>Confirmed Sunnahs of prayer:</u>
<u>Reciting Qur'an:</u>
Abu Qatadah (may Allah be pleased with him) narrated:
"The Prophet (peace be upon him) used to recite Al-Fatihah followed by another Surah in the first two Rak`ahs of the prayer, and used to recite only Al-Fatihah in the last two Rak`ahs of the Zhuhr (Noon) prayer. Sometimes a verse or so was audible."
(Reported by Al-Bukhari and Muslim)
<u>Saying Sami`a Allahu Liman Hamidah (Allah listens to those who praise Him):</u>
Abu Hurayrah (may Allah be pleased with him) narrated:
"On rising from bowing, he (the Prophet) said, 'Sami`a Allahu Liman Hamidah,' and then while standing straight he used to say, 'Rabbana Laka Al-Hamd'" (Reported by Al-Bukhari and Muslim)
Abu Hurayrah (may Allah be pleased with him) narrated:
"When the Prophet said, 'Sami`a Allahu Liman Hamidah,' (Allah heard those who sent praises to Him), he would say, 'Rabbana Wa Laka Al-Hamd'" (Reported by Al-Bukhari and Muslim)
<u>Praising Allah in prostration and bowing down:</u>
`Uqbah Ibn `Amir (may Allah be pleased with him) narrated:
When the verse of

﴿فسبّح باسْمِ ربِّكَ الْعظِيمِ﴾ (الواقعة: ٧٤)

which means: "Then glorify with praises the Name of your Lord, the Most Great." (56, Al-Waqi`ah: 74)
was revealed, the Prophet of Allah (peace be upon him) said, 'Use it when bowing,'. And when the verse of

﴿سبّح اسْمَ ربِّكَ الأعْلى﴾ (الأعلى: ١)

which means: "Glorify the Name of your Lord, the Most High." (87, Al-A`la: 1)
was revealed, he said: 'Use it when prostrating yourself.'"
(Reported by Ahmad and Abu Dawud)

- Unconfirmed Sunnah of prayers:

  a) Reciting a certain "opening" invocation at the beginning after entering the state of ritual consecration
  b) Saying, "A`udhu Billahi Min Ash-Shaytan ir-Rajim" (I seek the protection of Allah from Satan" in the first Rak`ah of prayer, and to say inwardly, "Bismillah ir-Rahman ir-Rahim" (In the Name of Allah) before every recitation
  c) Lifting the hands to shoulder level when saying Allahu Akbar before bowing and when standing upright, and at the beginning of the first two Rak`ahs of prayer
  d) Saying, "Amin" after Al-Fatihah
  e) Elongating the Qur'anic recitation in the Dawn prayer, shortening it in the Mid-Afternoon and Sunset prayers and moderating it in the Noon and Evening prayers
  f) Recitation of an invocation between the two prostrations
  g) Saying the invocation of Qunut (after standing upright before prostration or after the recitation in the second Rak`ah of the Dawn prayer, or in the Witr prayer

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Tashahhud and its known formula:
"At-Tahiyyatu Li-Lahi Was-Salawatu Wat-Tayyibatu. As-Salamu `Alayka Ay-Yuhan-Nabiyyu Wa Rahmatul-Lahi Wa Barakatuhu. As-Salamu `Alayna Wa `Ala `Ibadil-Lahi iS-Salihina. Ash-Hadu Al-La Ilaha Illal-Lahu Wa Ash-Hadu Anna Muhammadan `Abduhu Wa Rasuluhu."
(Meaning: The adorations of the tongue, all good things, and acts of worship are due to Allah. Peace be upon you, Prophet, and Allah's Mercy and His Blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is His servant and Prophet).
(Reported by Al-Bukhari and Muslim)

Invoking prayers on the Prophet Muhammad (peace be upon him) in this way:
"Allahumma Salli `Ala Muhammad Wa `Ala Ali Muhammad Kama Sallayta `Ala Ibrahim Wa `Ala Ali Ibrahim. Wa Barik `Ala Muhammad Wa `Ala Ali Muhammad Kama Barakta `Ala Ibrahim Wa `Ala Ali Ibrahim. Fil `Alamina. In-Naka Hamidun Majid."
(Meaning: Allah, bless Muhammad and Muhammad's family as You blessed Ibrahim and Ibrahim's family. You are indeed Praiseworthy and Glorious. Allah, bestow favors upon Muhammad and Muhammad's family as You granted favors to Ibrahim and Ibrahim's family. Verily You are Praise worthy and Glorious).
(Reported by Al-Bukhari and Muslim)

h) The way of sitting; putting the two palms on the chest, the right on the left
i) Saying an invocation in prostration and in the last Tashahhud
j) Greeting the right side and then the left
k) Invoking Allah and supplicating Him after greeting[17]

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[17] **Unconfirmed Sunnahs of prayer:**

The invocation at the beginning of prayer and its known formula:

"Subhanak Allahumma Wa Bi Hamdika. Tabaraka Ismuka Wa Ta`ala Jadduka Wa La Ilaha Ghayruka" (Meaning: Glory be to You, O Allah, and praise be to You, and Blessed is Your Name, and Exalted is Your greatness, and there is no god but You". (Reported by Muslim)

Seeking the protection of Allah from Satan:

Allah says:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ (النحل: ٩٨)

This means: "So when you want to recite the Qur'an, seek refuge with Allah from Shaytan (Satan), the outcast (the cursed one)." (16, An-Nahl: 98)

(by saying: **A`uthu billahi min ash-Shaytan ir-rajim**)

Raising the two hands:

Abu Hurayrah (may Allah be pleased with him) narrated:

"When the Prophet of Allah (peace be upon him) uttered the Takbir (Allah is the Greatest) for prayer (at the beginning), he raised his hands opposite to his shoulders; and when he bowed, he did like that; and when he raised his head to prostrate, he did like that; and when he got up at the end of each Rak`ah, he did like that." (Reported by Abu Dawud)

Saying Amin after reciting the Fatihah:

Wa'il Ibn Hujr (may Allah be pleased with him) narrated:

"When the Prophet of Allah (peace be upon him) recited the verse:

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ﴾ (الفاتحة: ٧)

which means "Not the path of those who earned Your Anger nor of those who went astray." (1, Al-Fatihah, 7)

he would say Amin; and raised his voice (while uttering this word)." (Reported by Abu Dawud)

The Prophet (peace be upon him) said:

"Say Amen when the Imam says 'Ghayril Maghdubi `Alayhim Wala Ad-Dalin' *(meaning: Not the path of those who earned Your Anger, nor of those who went astray)*; **all the past sins of the person whose saying (of Amin) coincides with that of the angels will be forgiven."**
(Reported by Al-Bukhari)

The known formula of the invocation between the first prostration and the other:

"Rabbi Ighfir Li Warhamni Wa`afini Wahdini Warzuqni" (Meaning: O Allah, forgive me, have mercy on me, guide me, heal me, and provide for me." (Reported by Abu dawud)

The known formula of the invocation of Qunut:

"O Allah, guide me among those You has guided, grant me security among those You has granted security, take me into Your charge among those You has taken into Your charge, bless me in what You has given, guard me from the evil of what You has decreed, for You decree, and nothing is decreed for You. He whom You support is not humbled. Blessed and Exalted are You, our Lord." (Reported by At-Tirmidhi)

The way of sitting:

Abu Hamid As-Sa`idi (may Allah be pleased with him) narrated:

"On sitting in the second Rak`ah, he (the Prophet) sat on his left foot and propped up the right one; and in the last Rak`ah, he pushed his left foot forward and kept the other foot propped up and sat over the buttocks." (Reported by Al-Bukhari)

The way of putting the two hands over each other:

"When Ibn Mas`ud prayed, he placed his left hand on the right. The Prophet (peace be upon him) saw him and placed his right hand on his left one. (Reported by Al-Bukhari and Muslim)

Invocation in prostration:

The Messenger of Allah (peace be upon him) said:

"And see that I have been forbidden to recite the Qur'an in the state of bowing and prostrating. Glorify your Lord in bowing posture and exert yourself in supplication in prostration. Thus your supplications are liable to be accepted." (Reported by Muslim)

The known formula of the invocation that follows the last Tashahhud:

"O Allah! I seek refuge in You from the torment of Hell, from the torment of the grave; from the trials of life and death and from the mischief of Al-Masih Ad-Dajjal; the antichrist." (Reported by Muslim)

Greeting the right side and the left one:

`Abdullah Ibn Mas`ud (may Allah be pleased with him) narrated:

"The Prophet (peace be upon him) used to give the salutation to his left and right sides until the whiteness of his cheek was seen."
(Reported by Muslim)

The supplication and remembrance of Allah after greeting:

Thawban (may Allah be pleased with him) narrated:

"When the Messenger of Allah (peace be upon him) accomplished his prayer, he begged forgiveness from Allah thrice and recited: 'Allah, You are the Bestower of peace; and from You is peace; You are Blessed. O Lord of Grandeur and Honor!'" (Reported by An-Nasa'i)

The Messenger of Allah (peace be upon him) said:

"If one recites after every prayer: Subhan Allah (Glory be to Allah) thirty three times; Al-Hamdu Lillah (praise be to Allah) thirty three times; Allahu Akbar (Allah is the Greatest) thirty three times; and, in the hundredth, La ilaha illa Allah, wahdahu la sharika lahu, lahu Al-Mulk wa lahu Al-Hamd, wa Huwa ala kulli shay'in Qadir (there is no god except Allah, the One, Who has no partner, to Him belongs the Sovereignty and the Praise and He has power over all things,' one hundred times, he will have all his sins

- It is permitted for the person who is praying to drive away those passing in front of him, straighten the row, audibly remind the Imam if he forgets, move his palm to reply a greeting, clear the throat, yawn, scratch, reform his dress but not to do these acts excessively, and kill a scorpion or a snake if one appears.[18]

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pardoned even though they may be as much as the foam of the sea." (Reported by Muslim)

Sa`d Ibn Abi Waqqas (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) used to seek protection after the prescribed prayers with these expressions: 'I seek refuge in You from cowardice and miserliness and from being brought to a state of frustration; and seek refuge in You from the turmoil of this life and that of the grave.'" (Reported by Al-Bukhari)

The Messenger of Allah (peace be upon him) said:

"O Mu`adh! By Allah, I love you, and I advise you: You should never abandon reciting after every prayer: 'Allah, assist me in remembering You and being grateful to You and performing Your worship in an excellent manner.'" (Reported by Abu Dawud and Ahmad)

Al-Mughirah Ibn Shu`bah (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) used to supplicate at the end of each prescribed prayer: There is no god but Allah. He is Alone Who has no partner. To Him belongs the Sovereignty, to Him praise is due, and He is Potent over everything. O Allah! No one can withhold what You give, or give what You withhold, and the riches can not avail a wealthy person with You." (Reported by Al-Bukhari and Muslim)

[18] **Things permitted for the person in prayer:**

Reminding the Imam loudly if he forgets:

The Prophet (peace be upon him) said:

"If something happens during prayer, you should say Subhan Allah (Glory be to Allah)." (Reported by Al-Bukhari and Muslim)

Driving away persons who pass in front of those who perform prayers:

The Prophet (peace be upon him) said:

"If anybody amongst you is praying behind something as a Sutrah (i.e., some things that prevents people from passing before him) and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a Shaytan (a devil).'" (Reported by Al-Bukhari and Muslim)

Straightening the row:

It was narrated that the Prophet (peace be upon him) turned Ibn `Abbas from his left side to his right side when he was praying beside him. (Reported by Al-Bukhari)

- It is offensive in prayers to turn one's head or eyes around, or raise the sight upward, make vain gestures or movements with garments, hair or anything else, put one's hand in one's waist (Takhassur), try to resist urine or feces, pray in the presence of food, sit on one's heels and spread the two arms, or recite the Qur'an while bowing or prostrating.[19]

Moving the palm to reply greeting:
At-Tirmidhi reported that the Prophet (peace be upon him) moved his palm to reply the greetings of others while performing prayers.
Killing insects and the like if the person who performs prayers is exposed to them:
The Prophet (peace be upon him) said:
"Kill the two black things during prayer, the snake and scorpion." (Reported by At-Tirmidhi)

[19] **Offensive acts in prayers:**
Turning around:
The Prophet (peace be upon him) said:
"It (turning around) is something which the devil snatches from the prayer of a servant." (Reported by Al-Bukhari)
The Prophet Muhammad (peace be upon him) said:
"How is it that the people raise their eyes towards the sky during prayer? He stressed and added, 'People must refrain from raising up their looks towards heaven during prayer. Otherwise their sights will certainly be snatched." (Reported by Al-Bukhari and Muslim)
Putting one's hand in one's waist (Takhassur):
Abu Hurayrah (may Allah be pleased with him) narrated:
"It was forbidden to pray with the hands over one's waist." (Reported by Al-Bukhari and Muslim)
Vain gestures:
The Prophet (peace be upon him) said:
"Be calm in prayer." (Reported by Muslim)
The Prophet (peace be upon him) said:
"I have been commanded to prostrate on seven (bones), and not to fold back the hair or the clothing." (Reported by Muslim)
The Prophet (peace be upon him) said:
"When one of you gets up to pray, he must not remove pebbles, for mercy is facing him." (Reported by Abu Dawud and At-Tirmidhi)
The resistance of urine and feces, and the presence of food:
The Messenger of Allah (peace be upon him) said:
"No prayer should be performed while the food is being served, or while a person is in need of relieving himself." (Reported by Muslim)

- Prayer is nullified by the following:

  a) Leaving out any of its obligatory elements
  b) Speaking unless for correction
  c) Eating or drinking
  d) Laughing aloud
  e) Excessive movement.
  Some Schools of Jurisprudence added:
  f) Remembering that one forgot the performance of a previous obligatory prayer
  g) The great Sahw (forgetting) by excessive increase in the number of Rak`ahs[20]

Undesirable way of sitting:
`A'ishah (may Allah be pleased with her) narrated:
"He (the Prophet) prohibited the devil's way of sitting on the heels, and he forbade people to spread out their arms like a wild beast."
(Reported by Muslim)
Reciting Qur'an while bowing and prostrating:
The Prophet (peace be upon him) said:
"And see that I have been forbidden to recite the Qur'an in the state of bowing and prostration." (Reported by Al-Bukhari and Muslim)

[20] **Nullifiers of prayers:**
Leaving out one or more of its obligatory elements:
The Prophet (peace be upon him) said to a man:
"Go back and repeat your Salah because you have not performed the Salah (properly)." (Reported by Muslim)
Speaking except for correction:
Allah says:

﴿وقوموا لله قانتين﴾ (البقرة: ٢٣٨)

This means: "And stand before Allah with obedience." (2, Al-Baqarah: 238)

The Prophet (peace be upon him) said:
"Talking to persons is not fitting during the prayer." (Reported by Muslim)
Eating and drinking:
The Prophet (peace be upon him) said:
"In the prayer, one is occupied (with a more serious matter)."
(Reported by Al-Bukhari)
Laughing loudly:
The Prophet (peace be upon him) said:
"Smile does not interrupt prayer, but it is interrupted by guffaw." (Reported by Al-Bayhaqi)

- If one forgets during prayers, by increasing or leaving out any of the confirmed Sunnahs, he should prostrate twice before greeting; the one who greets before finishing his prayer should immediately finish it and prostrate after greeting.[21]

- Congregational prayer in the mosque is an obligatory Sunnah for those who do not have any excuses. The one who performs this prayer receives great blessings. It is preferred for women to pray at home but if they want to join the congregational prayer in the mosque, no one should prevent them.[22]

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[21] **Prostration due to forgetfulness:**
The Prophet (peace be upon him) said:
"When one of you is in doubt about his prayer, and does not know how much he has prayed, three or four Rak`ahs, he should pray one (additional) Rak`ah and make two prostrations while sitting before giving the salutation. If the (additional) Rak`ah which he prayed is the fifth one, he will make it an even number by these two prostrations. If it is the fourth one, the two prostrations will be a disgrace for the devil."
(Reported by Muslim)
The Prophet (peace be upon him) said:
"Anyone who is in doubt in his prayer should make two prostrations after giving the salutation." (Reported by An-Nasa'i and Abu Dawud)

[22] **Congregational prayers:**
Its obligation:
The Prophet of Allah (peace be upon him) said:
"If there are three men in a village or in the desert among whom prayer is not offered (in congregation), the devil has got the mastery over them. So observe (prayer) in congregation, for the wolf eats only the straggling animal." (Reported by Abu Dawud and An-Nasa`i)
The Prophet (peace be upon him) said:
"By Him in Whose Hand my soul is, I was about to order for collecting firewood (fuel) and then order someone to pronounce the Adhan for the prayer and then order someone to lead the prayer, then I would go from behind and burn the houses of men who did not present themselves for the (obligatory congregational) prayer."
(Reported by Al-Bukhari and Muslim)
Abu Hurayrah (may Allah be pleased with him) narrated:
"There came to the Prophet of Allah (peace be upon him) a blind man and said: Messenger of Allah, I have no one to guide me to the mosque. He, therefore, asked Allah's Messenger (peace be upon him) for permission to perform prayer in his house. He (the Prophet) granted him permission. Then, when the man turned away he called him and said: Do you hear the

call to prayer? He said: Yes. He (the Prophet) said: Respond to it." (Reported by Muslim)

Ibn Mas`ud (may Allah be pleased with him) narrated:

"I have seen the time when no one stayed away from it (prayer) except a hypocrite who was well known for his hypocrisy, whereas a man would be brought swaying (due to weakness) between two men till he was set up in a row (of prayers)." (Reported by Muslim)

<u>The grace of congregational prayer:</u>

The Prophet (peace be upon him) said:

"The prayer in congregation is twenty seven times superior to the prayer offered by person alone." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"The reward of the prayer offered by a person in congregation is twenty something times greater than that of the prayer offered in one's house or in the market (alone). And this is because if he performs ablution properly and then comes to the mosque with the sole intention of praying, with every step he takes towards the mosque, he is upgraded a degree in reward and a sin is taken off (crossed out) from his accounts (of deeds). When he prays, the angels keep on asking Allah's Blessings and Allah's Forgiveness for him as long as he is (staying) at his praying place. They say: 'O' Allah! Bestow Your Blessings upon him, be Merciful and Kind to him, as long as he keeps on sitting at his praying place and does not pass wind." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"A man's prayer performed along with another is purer than his prayer alone, and his prayer with two men is purer than his prayer with one, but if there are more, it is more pleasing to Allah, the Exalted." (Reported by Abu Dawud and An-Nasa'i)

The Prophet (peace be upon him) said:

"The most eminent among human beings (as a recipient of) reward (is one) who lives farthest away, and who has to walk the farthest distance (to the mosque)." (Reported by Muslim)

<u>The ruling of congregational prayer for women:</u>

The Prophet Muhammad (peace be upon him) said:

"Do not prevent the female servants of Allah from visiting the mosques of Allah, but they may go out (to the mosque) having not perfumed themselves." (Reported by Ahmad and Abu Dawud)

The Prophet (peace be upon him) said:

"If a woman applies perfume, she must not attend the Evening prayer with us." (Reported by Muslim)

- It is a Sunnah to walk calmly to attend the congregational prayer and to pray two Rak'ahs as a greeting to the mosque on arrival.[23]

- The group is led by the Imam who should be the one who has memorized the greatest part of the Qur'an, then the most learned in Islam, then the one who fears Allah the most, then the eldest, in that order. The owner of the house is preferred to lead the prayer more than the guest. A woman can only lead other women by standing with them in the same row, not to stand ahead of them.

- If it is a congregational prayer of only two, the Imam and the one being led, the one being led stands at the right side of the Imam. If they are many, all will stand in straight rows behind the Imam: men, boys and then women. It is not permissible for the person being led to stand alone without a row, so he should try to stand in the first row, if not then the next and so on. He should follow the Imam and not act before him. The Imam should shorten his recitation, bowing, and prostration, and not elongate it so as to be compassionate for

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[23] **Walking to perform congregational prayer:**
The Messenger of Allah (peace be upon him) said:
"When the Iqamah is pronounced, do not come to it running; you should walk calmly with tranquility to join the congregation. Then, join in what you caught for and complete what you missed."
(Reported by Al-Bukhari and Muslim)
The prayer of greeting the mosque:
The Prophet (peace be upon him) said:
"If anyone of you enters a mosque, he should not sit until he has offered a two-Rak'ah prayer." (Reported by Al-Bukhari and Muslim)
Imamah of the prayers:
The Prophet of Allah (peace be upon him) said:
"The most versed in Allah's Book should be the Imam for the people. If they are equally versed in reciting it, then the most knowing of the Sunnah; if they are equal regarding the Sunnah, then the first who emigrated (to Madinah). If they are equal regarding migration, then the older. No man should lead another in prayer where the latter has the authority, or sit in his house on his cushion without his permission." (Reported by Muslim)

the group. He should sit facing the people on his right after the greeting at the end of the prayer.[24]

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[24] <u>**The order of the rows of the persons performing prayer:**</u>
The Prophet (peace be upon him) said:
"The best rows for men are the first rows, and the worst ones are the last ones, and the best rows for women are the last ones and the worst ones for them are the first ones." (Reported by Muslim)
The Prophet (peace be upon him) said:
"Let those be nearest to me who are wise and who possess understanding, then those who are nearest to them in these respects, and then those who are nearest to them." (Reported by Muslim)
Anas Ibn Malik (may Allah be pleased with him) narrated:
"The Messenger of Allah (peace be upon him) led me and my mother in prayer. He made me stand on his right side, and made the woman stand behind us." (Reported by Muslim)
Anas (may Allah be pleased with him) narrated:
"The Prophet (peace be upon him) prayed in the house of Umm Sulaym; and I, along with an orphan, stood behind him while Umm Sulaym (stood) behind us." (Reported by Al-Bukhari)
The Prophet (peace be upon him) said:
"Straighten your rows. For the straightening of a row is a part of the perfection of prayer." (Reported by Al-Bukhari and Muslim)
The Prophet of Allah (peace be upon him) said:
"Keep your rows straight, otherwise Allah will create dissension among you." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"Straighten your rows and stand closer together, for I see you from behind my back." (Al-Bukhari and An-Nasa'i)
The Prophet (peace be upon him) said:
"Come forward and follow my lead, and let those who come after you follow your lead. People will continue to keep back till Allah will put them at the back." (Reported by Muslim)
The Prophet (peace be upon him) said:
"Allah and His angels bless those who are on the right flanks of the rows." (Reported by Abu Dawud)
<u>**Following the Imam:**</u>
The Prophet (peace be upon him) said:
"The Imam is to be followed; say Takbir 'Allahu Akbar' (Allah is the Greatest) when he says it; bow when he bows; rise when he rises, and when he says 'Sami`a Allahu Liman Hamidah' (Allah listens to the one who praises Him) say, 'Rabbana Wa Laka Al-Hamd' (Our Lord, for You is all praise), and prostrate if he prostrates."
(Reported by Al-Bukhari and Muslim)

- If someone joins the prayer after it has begun, he should follow the group. The Rak`ah (the unit of prayer) will be counted for him if he attended the prayer before bowing. After the Imam gives the final greeting, he should continue to make up what he missed.

- It is a Sunnah to listen to the recitation of the Rak`ahs of prayer that are recited audibly, otherwise they should be recited inwardly. It is recommended to recite Al-Fatihah when the Imam is silent in the audibly loud Rak`ahs, where he gives time for that.[25]

The Messenger of Allah (peace be upon him) said:
"Do not that who raises his head before the Imam fear that Allah will turn his head into a head of an ass or make his appearance similar to that of an ass?" (Reported by Al-Bukhari and Muslim)

The Imam should not elongate the prayer:
The Messenger of Allah (peace be upon him) said:
"If anyone of you leads the prayer, he should not prolong it, because the congregation includes those who are feeble, ill, and old. While praying alone, you may make the prayer as long as you like."
(Reported by Al-Bukhari and Muslim)

[25] **The case of joining the congregational prayer after it has begun:**
The Prophet (peace be upon him) said:
"He who catches a Rak`ah of the prayer, he in fact catches the prayer." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"Then join in what you caught for and complete what you missed."
(Reported by Al-Bukhari and Muslim)

Listening to the recitation of the Imam:
Allah says:

﴿وَإِذَا قُرِىءَ الْقُرْآنُ فَاسْتَمِعُواْ لَهُ وَأَنصِتُواْ لَعَلَّكُمْ تُرْحَمُونَ﴾ (الأعراف: ٢٠٤)

This means: "So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy." (7, Al-A`raf: 204)

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:
"I am wondering what is the matter with me that I have been contended with reciting the Qur'an. When the people heard that from the Prophet of Allah (peace be upon him) they ceased reciting (the Qur'an) along with him at the prayers in which he recited aloud." (Reported by At-Tirmidhi)
The Prophet (peace be upon him) said:
"The Imam is appointed only to be followed. When he recites (the Qur'an), keep silent." (Reported by An-Nasa'i)

- The Adhan (call for prayers) should be loud in villages and cities as a communal obligation on Muslims.

- The Iqamah (call to commence prayer) should be loud as an obligatory Sunnah.

- It is recommended that the caller be known for his honesty. He should slow down in calling for prayer but speed up to commence the prayer. It is recommended to listen to the call and the commencement of prayer, and to repeat the words inwardly, pray for benediction on the Prophet (peace be upon him), and to supplicate for any good thing.[26]

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[26] Adhan (call for prayer):
The Prophet (peace be upon him) said:
"When (the time of) the prayer comes, then one of you should pronounce the Adhan for the prayer and the oldest of you should lead the prayer." (Reported by Al-Bukhari and Muslim)
"A man from the Ansar, came. And he turned his face towards the Qiblah and said: Allah is the Greatest, Allah is the Greatest; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah; come to prayer (he pronounced it twice), come to salvation (he pronounced it twice); Allah is the Greatest, Allah is the Greatest. He then paused for a while, and then got up and pronounced in a similar way, except that after the phrase 'Come to salvation' he added. 'The time for prayer has come, the time for prayer has come.' The Prophet of Allah (peace be upon him) said: Teach it to Bilal, then pronounce the Adhan (call to prayer) with the same words." (Reported by Abu Dawud)
The Prophet (peace be upon him) said:
"So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer, raise your voice in doing so, for whoever hears the Adhan, whether a human being, a jinn, or any other creature will be a witness for you on the Day of Resurrection." (Reported by Al-Bukhari)
The Prophet (peace be upon him) said:
"When you hear the Mu'adhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah Al-Wasilah for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasilah, he will be assured of my intercession (for him)." (Reported by Muslim)



- Shortening the four-Rak`ah prayers to two Rak`ahs is lawful, when traveling for more than eighty kilometers, as a confirmed Sunnah. Shortening starts on departure until arrival and is allowed unless a person intends to stay four days or more in the town of destination.[27]

- It is permissible to combine two prayers in one for the traveler, by either advancing or delaying the two prayers of Noon and Afternoon in either time period. The same is true for the Sunset and Evening prayers. Combining is permissible also for the inhabitants of a town when there is extremely bad weather, for the patient who can not perform every prayer in its due time, and in times of fear.[28]

It was narrated:
"Bilal began the Iqamah, and when he said: 'The time for prayer has come,' the Prophet (peace be upon him) said: May Allah establish it and cause it to continue." (Reported by Abu Dawud)
The Prophet (peace be upon him) said:
"The supplication made between the Adhan and the Iqamah is not rejected." (Reported by At-Tirmidhi)

[27] **<u>Shortening prayers:</u>**
Allah says:

﴿وإذا ضربتم في الأرض فليس عليكم جناح أن تقصروا من الصلاة﴾ (النساء: ١٠١)

This means: "And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salah (prayer)." (4, An-Nisa': 101)
When he was asked about shortening the Salah, the Prophet (peace be upon him) said:
"It is an act of charity which Allah has done to you, so accept His charity." (Reported by Muslim)

[28] **<u>Combining the two prayers:</u>**
Usamah Ibn Zayd (may Allah be pleased with him) narrated:
"Allah's Messenger (peace be upon him) was on his way back from `Arafat and as he reached the creek (of a hillock) he got down and urinated (Usamah did not say that he poured water), but said: He (the Holy Prophet) called for water and performed ablution, but it was not a thorough one. I said: Messenger of Allah, the prayer! Thereupon he said: Prayer awaits you ahead (at Muzdalifah). He then proceeded until he reached Muzdalifah and observed Sunset and Evening prayers (together) there."
(Reported by Muslim)
`Abdullah Ibn `Umar (may Allah be pleased with him) narrated:

- If a patient can not stand, he can pray sitting lowering his back more for prostration than for of bowing. If he can not sit, he may lay on his side or his back and pray by gesturing.[29]

- The prayer because of fear is lawful during times of war:

  a) In travel (shortening prayers): the warriors are divided into two groups, one confronting the enemy while the other pray a Rak`ah behind the Imam and another Rak`ah individually; afterwards the Imam is fixed to his place and the two groups exchange places.
  b) When at home, the same as when traveling but the prayer for each group is two Rak`ahs with the Imam and two individually.
  c) When war is at its zenith, prayers can be performed in any form; walking or riding.[30]

"I saw the Prophet delaying the Sunset prayer to offer it along with the Evening prayer when he was in a hurry on a journey."
(Reported by Al-Bukhari)

[29] **Prayer of the sick:**
`Imran Ibn Husayn (may Allah be pleased with him) narrated:
"I had piles, so I asked the Prophet (peace be upon him) about the prayer. He said, 'Pray while standing and if you can not, pray while sitting and if you can not do even that, then pray lying on your side.'"
(Reported by Al-Bukhari)

[30] **Fear prayer:**
Allah says:

﴿وإذا كُنت فيهِمْ فأقمْتَ لهُمُ الصَّلاَةَ فلْتقمْ طآئفةٌ مِّنْهُم مَّعكَ وليَأخُذُواْ أسْلحتَهُمْ فإذَا سجدُواْ فلْيكُونُوا من ورآئِكُمْ ولْتأْتِ طآئفةٌ أُخْرَى لمْ يُصلُّواْ فلْيُصلُّواْ معكَ وليَأخُذُواْ حِذْرهُمْ وأسْلحتَهُمْ﴾ (النساء: ١٠٢)

This means: "When you (O Messenger Muhammad SAW) are among them, and lead them in As-Salah (the prayer), let one party of them stand up [in Salah (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms." (4, An-Nisa': 102)

Allah says:

﴿فإنْ خِفْتُمْ فرِجَالاً أوْ رُكْبَانًا﴾ (البقرة: ٢٣٩)

This means: "And if you fear (an enemy), perform Salah (pray) on foot or riding." (2, Al-Baqarah: 239)

Salih Ibn Khawwat narrated:

- Friday Congregational Prayer : It is obligatory for all Muslim men to assemble and benefit from the sermon. It is a two-Rak`ahs prayer instead of the four-Rak`ahs Noon prayer. It is obligatory for every sane, adult, healthy man residing in a village or city, while women and boys may attend. Delivering the Friday sermon is a necessary element. The Sunnah is to give two sermons and between them a short break.

- When joining the Imam in the second Rak`ah of prayer, one has to perform the first after the Imam offers the final greeting. However, if he did not attend the second Rak`ah, then the four Rak`ahs of the Noon prayer must be performed.[31]

"One batch lined up behind him (the Prophet) while another batch (lined up) facing the enemy. The Prophet (peace be upon him) led the batch that was with him in one Rak`ah, and he stayed in the standing posture while that batch completed their (two Rak`ahs) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet) offered his remaining Rak`ah with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Taslim along with them." (Reported by Muslim)

The Prophet (peace be upon him) said:

"If the number of the enemy is greater than that of the Muslims, they can pray while standing or riding (individually)." (Reported by Al-Bukhari)

[31] **Friday prayer:**

Its obligation:

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾ (الجمعة: ٩)

This means: "O you who believe (Muslims)! When the call is proclaimed for the Salah (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salah (prayer)] and leave off business (and every other thing), that is better for you if you did but know!" (62, Al-Jumu`ah: 9)

The Prophet (peace be upon him) said:

"People must cease to neglect the Friday Prayer or Allah will seal their hearts and then they will be among the negligent." (Reported by Muslim)

The grace of Friday:

The Prophet of Allah (peace be upon him) said:

"The best day on which the sun has risen is Friday; on it Adam was created, on it he was expelled (from Paradise), on it his contrition was

- It is a Sunnah of the Friday Congregational Prayer to bathe, use perfume (for men only), wear clean clothes, go to mosque before the Imam, perform any voluntary prayers, before the sermon, concentrate with the Imam, and not to be occupied with talk and nonsense, besides not to overstep those who are sitting, nor separate them. Also, a person should increase praying for benediction on the Prophet (peace be upon him) and supplicating to Allah, and read Surah Al-Kahf at night (on Thursday) or during the day on Friday.

- It is prohibited to buy and sell at the time of the call for Friday Prayer until it ends.[32]

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accepted, on it he died, and on it the Last Hour will take place."
(Reported by Muslim)

[32] **The Sunnahs of Friday prayer:**
The Prophet (peace be upon him) said:
"Taking a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak, and the using of perfume, if it is available." (Reported by Al-Bukhari)
Allah's Messenger (peace be upon him) said:
"Taking a bath on Friday is essential for every adult person."
(Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"He who takes a bath on Friday, just as the bath which is obligatory after the sexual discharge, and then goes (to the mosque), he is like one who offers a she-camel as a sacrifice, and he who comes at the second hour is like one who offers a cow, and he who comes at the third hour is like one who offers a ram with horns, and he who comes at the fourth hour is like one who offers a hen, and he who comes at the fifth hour is like one who offers an egg. And when the Imam comes out, the angels are also present and listen to the remembrance of Allah (the sermon)."
(Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) said:
"If a man takes a bath on Friday, purifies himself thoroughly, uses oil and perfume which is available in the house, sets forth for the mosque, does not (forcibly) sit between two persons, offers the prayer that is prescribed for him and listens to the Imam silently, his sins between this Friday and the previous Friday will be forgiven." (Reported by Al-Bukhari)

Good manners of sitting in the mosque:
The Prophet (peace be upon him) said:
"If you (even) ask your companion to be quiet on Friday while the Imam is delivering the sermon, you have in fact talked nonsense."
(Reported by Al-Bukhari and Muslim)

- Confirmed Sunnah prayers are:

    a) Two Rak`ahs before the Dawn prayer

    b) Two Rak`ahs before and two after the Noon prayer

    c) Two Rak`ahs after the Sunset prayer

    d) Two Rak`ahs after the Evening prayer

    e) Witr (odd numbered) prayer after whatever is prayed after the Evening prayer

    f) The prayer of the two Feasts

    g) Al-Kusuf (solar and lunar eclipse) prayer

The Prophet (peace be upon him) said:
"One who engages in playing with pebbles while the sermon is delivered is committing a nonsense." (Reported by Muslim)
The Prophet (peace be upon him) said:
"When anyone of you comes on Friday while the Imam is delivering the sermon, he should observe two Rak`ahs and should make them short." (Reported by Muslim)

Prayer for benediction on the Prophet:
Allah's Messenger (peace be upon him) said:
"Among the most excellent of your days is Friday. On that day, increase the prayers on me, for your prayers are conveyed to me. They (the Companions) said: O Messenger of Allah, how will our prayers be presented to you and your body will decay? He said: Allah, the Exalted and Almighty, has forbidden the earth to decay the bodies of the prophets." (Reported by Abu Dawud)

Invocation on Friday:
The Prophet (peace be upon him):
"There is a time on Friday at which no Muslim servant would pray and would ask Allah for a thing (that is good) but He would give it to him." (Reported by Al-Bukhari and Muslim)

- The two Feast Prayers are performed when the sun has risen that is, about a quarter of an hour after sunrise. They are performed without a call or commencement call to prayer. Each of them consists of Two Rak`ahs with seven Takbirahs (Allah is the Greatest) after the first Takbirah for entering the state of ritual consecration, and six Takbirahs including the one of standing in the second Rak`ah. Afterwards, the Imam gives two sermons, after ending the prayer.

- It is a Sunnah in the feast prayer to:

  a) Take a bath, use perfume (for men only) and wear elegant clothes

  b) Pray in the open air

  c) Recite the ritual Takbirahs of the Feast at the beginning of the night before the Feast, especially when going to prayer and after the obligatory prayers during the three days following immolation

  d) Go to the prayer from one way and return from another

- Al-Kusuf prayer (that of the solar or lunar eclipse): It is two Rak`ahs. For each there are two upright standings, two bowings, and two prostrations.

- Istisqa' (rain) prayer: It is like the feast prayer and is held at the same time, but with a sermon after the prayer and a certain invocation.[33]

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[33] **Confirmed Sunnah prayers:**
Al-Witr (odd numbered prayer):
The Messenger of Allah (peace be upon him) said:
"Prayer during the night should consist of pairs of Rak`ahs, but if one of you fears that the morning is near, he should pray one Rak`ah which will make his prayer of odd number for him." (Reported by Al-Bukhari)

The Prophet (peace be upon him) said:

"If anyone oversleeps and misses the Witr or forgets it, he should pray when he remembers." (Reported by Ahmad)

The Prophet (peace be upon him) said:

"He who amongst you is afraid that he may not be able to get up at the end of the night should observe Witr (in the first part) and then sleep, and he who is confident of getting up and praying at night (i. e., night voluntary prayer) should observe it at the end of it, for the recitation at the end of the night is visited (by angels), and that is excellent." (Reported by Muslim)

The Prophet of Allah (peace be upon him) said:

"There are no two Witrs during one night." (Reported by At-Tirmidhi)

Abu Dawud, An-Nasa`i, and Ahmad reported that:

The Sunnah is to recite Al-A`la and Al-Kafirun Surahs in the two Rak`ahs of Sunnah performed before the Witr.

`Abdul-`Aziz Ibn Juraij (may Allah be pleased with him) narrated:

"I asked `A'ishah, the Mother of the Believers: With which (Surah) the Prophet of Allah (peace be upon him) used to observe Witr? She said: In the third Rak`ah, he would recite Surah Al-Ikhlas, Surah Al-Falaq, and Surah An-nas."

The Sunnah of Al-Fajr:

The Prophet (peace be upon him) said:

"The two (Sunnah) Rak`ahs at dawn are better than this world and what it contains." (Reported by Muslim)

The Prophet (peace be upon him) said:

"Do not omit them (the two Rak`ahs before the Dawn prayer) even if you are driven away by the horses." (Reported by Ahmad and Abu Dawud)

`Amr Ibn Umayyah Ad-Damri (may Allah be pleased with him) narrated:

"We were in the company of the Prophet of Allah (peace be upon him) during one of his journeys. He overslept abandoning the Dawn prayer until the sun had arisen. The Prophet of Allah (peace be upon him) awoke and said: Go away from this place. He, then, commanded Bilal to call for prayer. He called for prayer. They (the people) performed ablution and offered two Rak`ahs of the Dawn prayer (Sunnah prayer). He then commanded Bilal (to utter the Iqamah, i.e., to summon the people to attend the prayer). He announced the prayer (i.e., uttered the Iqamah) and he led them in the Dawn prayer." (Reported by Abu Dawud)

`A`ishah (may Allah be pleased with her) narrated:

"The Messenger of Allah (peace be upon him) observed two Rak`ahs (Sunnah) of the Dawn prayer and he shortened them (to the extent) that I (out of surprise) said: Did he recite in them Surah Fatihah (only)?" (Reported by Muslim)

Abu Hurayrah (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) recited in the two (sunnah) Rak`ahs of the Dawn (prayer) Surah Al-Ikhlas and Surah Al-Kafirun." (Reported by Muslim)

The two Feasts Prayers (`Id Prayers):

Allah says:

﴿ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴾ (الكوثر: ٢)

This means: "Therefore turn in prayer to your Lord and sacrifice (to Him only)." (108, Al-Kawthar: 2)

Jundub (may Allah be pleased with him) narrated:

"The Prophet performed `Id Al-Fitr Prayer while the sun was (apparently) six meters above the horizon and the prayer of the `Id of the Sacrifice, apparently while the sun was three meters above the horizon." (Reported by Abu Dawud)

Al-Kusuf prayer (that of the solar or lunar eclipse):

The Prophet (peace be upon him) said:

"The sun and the moon do not eclipse because of the death or life of someone, but they are two signs amongst the signs of Allah. So, if you see them, offer the prayer (of eclipse)." (Reported by Al-Bukhari and Muslim)

Qabisah Al-Hilali (may Allah be pleased with him) narrated:

"There was an eclipse of the sun in the time of the Prophet of Allah (peace be upon him). He came out bewildered pulling his garment, and I was in his company at Medina. He prayed two Rak`ahs and stood for a long time in them. He then departed and the sun became bright. He then said: There are signs by means of which Allah, the Exalted, frightens (His servants). When you see anything of these signs, then pray as you are praying a fresh obligatory prayer." (Reported by Abu Dawud)

Istisqa' (rain) prayer:

Ibn `Abbas (may Allah be pleased with him) narrated:

"The Prophet of Allah (peace be upon him) went out wearing old clothes in a humble and lowly manner until he reached the place of prayer. He then ascended the pulpit, but he did not deliver the sermon as you deliver (usually). He remained engaged in making supplication, showing humbleness (to Allah) and uttering the Takbir (Allah is the Greatest). He then offered two Rak`ahs of prayer as done on the `Id (festival)." (Reported by At-Tirmidh, An-Nasa'i, and Abu Dawud)

`A'ishah (may Allah be pleased with her) narrated:

"The people complained to the Prophet of Allah (peace be upon him) of the lack of rain, so he gave an order for a pulpit. It was then set up for him in the place of prayer. He fixed a day for the people on which they should come out." (Reported by Abu Dawud)

`A'ishah (may Allah be pleased with her) narrated:

"The Prophet of Allah (peace be upon him), when the rim of the sun appeared, sat down on the pulpit, and having pronounced the Greatness of Allah and expressed His praise, he said: You have complained of drought in your homes, and of the delay in receiving rain at the beginning of its season. Allah has ordered you to supplicate Him and has promised that He will answer your prayer." (Reported by Abu Dawud)

- Unconfirmed Sunnah accompanying the obligatory prayers are two Rak`ahs prayer before and after the Noon prayer plus the confirmed Sunnah prayer, two Rak`ahs prayer before the Afternoon prayer, two Rak`ahs prayer before the Sunset prayer, and two Rak`ahs prayer after the Evening prayer plus the Witr prayer.[34]

- Voluntary Sunnah are also:

    a) Two Rak`ahs greeting prayer on entering the mosque.

    b) At-Tarawih prayers on the nights of Ramadan, from eight to twenty Rak`ahs

    c) Tasabih (glorification) prayer, to be performed once in life.

    d) The prostration during recitation, when reciting or hearing the Qur'anic verses of prostration.

Istisqa' invocation:
`Abdullah Ibn `Amr Ibn Al-`As (may Allah be pleased with him) narrated:
"When the Prophet of Allah (peace be upon him) prayed for rain, he said: O Allah! Provide water for Your servants and Your cattle, display Your mercy and give life to Your dead land." (Reported by Malik)

[34] **The unconfirmed Sunnah prayers:**
`Abdullah Ibn `Umar (may Allah be pleased with him) narrated:
"I offered with Allah's Prophet a two Rak`ahs prayer before the Zhuhr (Noon) prayer and two Rak`ahs after the Zhuhr prayer, two Rak`ahs after Jumu`ah (Friday), Maghrib (Sunset) and `Isha' (Evening) prayers." (Reported by Al-Bukhari)
`A'ishah (may Allah be pleased with her) narrated:
"The Prophet never missed four Rak`ahs before the Zhuhr (Noon) prayer and two Rak`ahs before the Fajr (Dawn) prayer." (Reported by Al-Bukhari)

The Prophet (peace be upon him) said:
"There is a prayer between the two Adhans (Adhan and Iqamah)." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"May Allah show mercy to a man who prays four Rak`ahs before the Afternoon prayer." (Reported by At-Tirmidhi)

e) Ad-Duha (forenoon) prayer from four to eight Rak`ahs.

f) Two Rak`ahs prayer after ablution.

g) Two Rak`ahs prayer for seeking guidance (Istikharah) with its specific invocation.

h) Two Rak`ahs prayer to repent

i) Prostration of gratitude.

j) Two Rak`ahs prayer on arrival after traveling.

k) Two Rak`ahs prayer before the Evening prayer.

- It is recommended to perform voluntary prayers at any time other than the forbidden times. These are when the sun has risen, that is, after the sunrise for almost ten minutes, and afternoon until sunset.[35]

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[35] Nawafil (voluntary prayers):
The Prophet (peace be upon him) said:
"Allah, the Exalted, said, 'And My slave keeps on coming closer to Me through performing Nawafil (pray or do extra good deeds besides what is obligatory) till I love him." (Reported by Al-Bukhari)
The Prophet (peace be upon him) said:
"The first thing about which the people will be called to account out of their actions on the Day of Judgment is prayer. Our Lord, the Exalted, will say to the angels - though He knows better: Look into the prayer of My servant and see whether he has offered it perfectly or imperfectly. If it is perfect, that will be recorded perfect. If it is defective, He will say: See if there are some optional prayers offered by My servant. If there are optional prayers to his credit, He will say: Compensate the obligatory prayer by the optional prayer for My servant. Then all the actions will be considered similarly." (Reported by Abu Dawud, At-Tirmidhi, and Ahmad)
The prayer of greeting the mosque:
The Prophet (peace be upon him) said:
"If anyone of you enters a mosque, he should not sit until he has offered a two Rak`ahs prayer." (Reported by Al-Bukhari and Muslim)

Duha prayer:

"The Prophet of Allah (peace be upon him) said:

"Allah, the Exalted, says: Son of Adam, do not be helpless in performing four Rak`ahs for Me at the beginning of the day, and I will supply what you need till the end of it." (Reported by At-Tirmidhi)

Tarawih prayer of the month of Ramadan:

The Messenger of Allah (peace be upon him) said:

"He who performs the optional prayer during Ramadan out of faith and hoping to earn a reward, his past sins will be pardoned."
(Reported by Al-Bukhari and Muslim)

Two Rak`ahs after performing ablution:

The Prophet (peace be upon him) said:

"If a Muslim performs ablution and does it well and offers prayer, all his (sins) during the period from one prayer to another would be pardoned by Allah." (Reported by Muslim)

Arrival from a travel:

Ka`b Ibn Malik (may Allah be pleased with him) narrated:

"When the Messenger of Allah (peace be upon him) came back from a journey, he used to start with the mosque wherein he prayed two Rak`ahs." (Reported by Muslim)

The two Rak`ahs prayer of repentance:

The Prophet (peace be upon him) said:

"When a servant (of Allah) commits a sin, and he performs ablution well, and then stands and prays two Rak`ahs, and asks pardon of Allah, Allah pardons him." (Reported by At-Tirmidhi)

Before the prayer of Sunset:

The Prophet (peace be upon him) said:

"'Pray before the Maghrib (Sunset) prayer.' He (said it thrice) and in the third time, he said, 'Whoever wants to offer it can do so.'"
(Reported by Al-Bukhari)

Istikharah prayer:

The Prophet (peace be upon him) said:

"If anyone of you thinks of doing any job, he should offer a two Rak`ahs prayer other than the compulsory ones and say (after the prayer): O Allah! I ask guidance from Your Knowledge, And power from Your Might and I ask for Your Great Blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my hereafter-(or said: If it is better for my present and later needs)-then ordain it for me and make it easy for me to get and then bless me in it. And if You know that this job is harmful to me in my religion and subsistence and in the Hereafter-(or said: If it is worse for my present and later needs) then keep it away from me and let me be away from it, and ordain for me whatever is good for me, and make me satisfied with it). The Prophet added that the person should name (mention) his need."
(Reported by Al-Bukhari, At-Tirmidhi, An-Nasa'i, and Abu Dawud)

Need prayer:

The Prophet (peace be upon him) said:

"He who performs ablution properly and then performs two Rak`ahs while perfecting them, Allah will give him what he asks sooner or later." (Reported by Ahmad)

Tasbih (glorification) prayer:

The Prophet of Allah (peace be upon him) said to Al-`Abbas Ibn `Abdul-Muttalib:

"`Abbas, my uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things? If you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and open. These are the ten things: you should pray four Rak`ahs, reciting in each one Fatihat Al-Kitab and a Surah. When you finish the recitation of the first Rak`ah, you should say fifteen times while standing: "Subhana Allah Wal Hamdu Lillah Wa La Ilaha Illa Allah Wallahu Akbar" (Glory be to Allah, Praise be to Allah, There is no god but Allah, Allah is the Greatest). Then, you should bow and say it ten times while bowing. Then, you should raise your head after bowing and say it ten times. Then, you should kneel down in prostration and say it ten times while prostrating yourself. Then, you should raise your head after prostration and say it ten times. Then, you should prostrate yourself and say it ten times. Then, you should raise your head after prostrating and say it ten times. These are seventy-five times in each Rak`ah. You should do that in four Rak`ahs. If you can observe it once daily, do so; if not, then once weekly; if not, then once a month; if not, then once a year; if not, then once in your lifetime." (Reported by Abu Dawud, At-Tirmidhi, and Ibn Majah)

Prostration of gratitude:

The Prophet (peace be upon him) said:

"I begged my Lord and made intercession for my people, and He gave me a third of my people, so I prostrated myself in gratitude to my Lord. Then I raised my head and begged my Lord for my people, and He gave me a third of my people, so I prostrated myself in gratitude to my Lord. Then I raised my head and begged my Lord for my people and He gave me the remaining third, so I prostrated myself in gratitude to my Lord." (Reported by Abu Dawud)

Recitation prostration:

The Prophet (peace be upon him) said:

"When the son of Adam recites the Ayah (verse) of Sajdah (prostration) and then falls down in prostration, Satan goes into seclusion and weeps and says: Woe unto me, the son of Adam was commanded to prostrate, and he prostrated and Paradise was entitled to him, and I was commanded to prostrate, but I refused and I am doomed to Hell." (Reported by Muslim)

`Amr Ibn Al-`As (may Allah be pleased with him) narrated:

"The Prophet (peace be upon him) taught me fifteen prostrations while reciting the Qur'an, including three in Al-Mufassal (The Surahs starting from Qaf Surah to the end of the Holy Qur'an) and two in Surah Al-Hajj. (Reported by Abu Dawud)

- Janazah (funeral) prayer: It is a communal obligation. It has the same conditions of regular prayers. It is performed while standing upright without bowing or prostrating. It is one Rak`ah with four Takbirahs: to recite Al-Fatihah after the first Takbirah, to invoke benediction on the Prophet (peace be upon him) like the formula of the Tashahhud after the second Takbirah to supplicate for the dead person after the third one, and to utter any other supplication after the fourth one, then the final greeting at the end of the prayer.[36]

3-3 Zakah (Alms)

- Zakah, the third pillar of Islam, is obligatory on every Muslim possessing a "Nisab", the minimum unit that necessitates Zakah. Those who deny it are considered unbelievers, and regarding those who abstain from paying it, Zakah should be taken from them by force, otherwise, they will be fought.

- The wisdom behind Zakah is that it is the means of achieving Muslim social solidarity, purification of the self from miserliness and greed, redistribution of wealth and activation of the economy.

- Kinds of wealth liable to Zakah:

  a) Gold and silver, their equivalent of liquid money, trade wealth, any relevant metals or buried treasure.

  b) Cultivated land crops.

  c) Grazing livestock cattle - camels, cows and sheep.[37]

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[36] **Janazah (funeral) prayer:**
The Messenger of Allah (peace be upon him) said:
"If three rows of men offer funeral prayer over anyone, his (entry into Paradise) will become certain." (Reported by At-Tirmidhi)

[37] **Obligation of Zakah:**
Allah says:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا﴾ (التوبة: ١٠٣)

- Zakah of gold/silver or their equivalent is 2.5% of wealth exceeding Nisab, to be paid annually. Nisab is equal to 85 grams of pure gold or 624 grams of silver.

- Zakah of trade wealth is like that of its monetary equivalent.

This means: "Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it." (9, At-Taubah: 103)
Allah says:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾ (المزمل: ٢٠)

This means: "And perform As-Salah (Iqamat-as-Salah) and give Zakah. (73, Al-Muzzammil: 20)

The Messenger of Allah (peace be upon him) said:
"Islam is raised on five (pillars): The testification that there is no god but Allah, that Muhammad is His bondsman and Messenger, the establishment of prayer, the payment of Zakah, performing pilgrimage to the House of Allah (Ka`bah), and fasting during Ramadan."
(Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) said:
"I have been commanded to fight against people until they testify that there is no god but Allah, that Muhammad is the Messenger of Allah, perform prayers and pay Zakah. If they do that, the protection of their blood and property will be guaranteed by me, except when justified by law, and their affairs (regarding truthfulness of faith) is decided by Allah."
(Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said to Mu`adh when he sent him to Yemen:
"You will go to the People of the Scripture. So, when you reach there, invite them to testify that none has the right to be worshipped but Allah, and that Muhammad is His Messenger. And if they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. And if they obey you in that, tell them that Allah has made it obligatory on them to pay Zakah which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah."
(Reported by Al-Bukhari and Muslim)
Abu Bakr As-Siddiq (may Allah be pleased with him) said:
"By Allah, I would definitely fight against him who separated prayer from Zakah, for it is the obligation upon the rich. By Allah, I would fight against them even to secure the cord (used for hobbling the feet of a camel) which they used to give to the Messenger of Allah (as Zakah)."
(Reported by Al-Bukhari)

- Zakah on a debt: if it is liable to be redeemed at any time, then it is counted with its equivalent of gold/silver and trade Zakah; if not, its Zakah of only a year is paid once it has been redeemed.

- The Zakah of a buried treasure is 20% of it and should be paid once found.

- The Zakah of metals is 20% like the buried treasure. As for raw gold and silver extracted from the ground, their Zakah are either like buried treasure or like gold and silver.[38]

- Zakah of cultivated land crops is paid once the crop has ripened and has been harvested. Its Nisab is 612 kilos, which equals 1,346.40 lb. There is no Zakah on production that is less than this amount. If the production depends only on rainwater, or without any human labor or irrigation, the due Zakah is one-tenth of the total. If equipment and tools are used for irrigation, then the Zakah due is half of one-tenth of the total production.

- Zakah on industrial production and the return of land and estates: There are two schools of thought: to consider it either as trade wealth i.e., the Zakah is 2.5%, or like cultivated crops, that is, one-tenth on the invested wealth produced without effort, or half one-

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[38] **The Zakah of gold and silver:**
The Prophet (peace be upon him) said:
"Nothing is incumbent on you, that is, on gold, till it reaches twenty dinars. When you possess twenty dinars and one year passes on them, half a dinar is payable. Whatever exceeds, that will be reckoned properly. No Zakah is payable on property till a year passes on it."
(Reported by Abu Dawud)
The Prophet (peace be upon him) said:
"No Zakah is due on property mounting to less than five Uqiyahs (128 grams. It may be less or more according to different countries) (of silver)."
(Reported by Al-Bukhari and Muslim)
The Zakah of buried treasure:
The Prophet (peace be upon him) said:
"No blood money will be charged if somebody dies in a mine or in a well or is killed by an animal; and if somebody finds a treasure in his land, he has to give one-fifth of it (as Zakah)." (Reported by Al-Bukhari)

tenth, if effort is exerted.[39] In another school, it is considered as trade wealth i.e. Zakah is 2.5%.

- Zakah on cattle that are freely grazed:
  a) There is no Zakah on camels unless there are five of them grazing freely, and they have been in one's possession for a year. When the camels are five, their Zakah is one sheep. Thus, every time they increase by five, Zakah due on them is one more sheep. However, when they reach twenty-five, due Zakah is a one-year she-camel that is starting its second year. The Zakah changes further according to the increase in camels, as detailed in the Sunnah.
  b) The Nisab of cows is thirty heads, and its Zakah is equal to a one-year old calf, for up to forty heads. Afterwards, Zakah changes to be a two-year old cow, when the number reaches forty. If they increased more than that, their Zakah is a one year old calf for every thirty heads and a two-year old cow for every forty heads.

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[39] **The Zakah of fruits and grains:**
Allah says:

﴿ يا أَيُّها الَّذِينَ آمَنُواْ أَنفِقُواْ مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الأَرْضِ﴾ (البقرة: ٢٦٧)

This means: "You who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you." (2, Al-Baqarah: 267)

Allah says:

﴿وَآتُواْ حَقَّهُ يَوْمَ حَصَادِهِ﴾ (الأنعام: ١٤١)

This means: "Pay the due thereof (its Zakah, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest." (6, Al-An`am: 141)

The Prophet (peace be upon him) said:

"On a land irrigated by rain water or by natural water channels or if the land is wet due to a nearby water channel, `Ushr (i.e. one-tenth) is compulsory (as Zakah); and on the land irrigated by the well, half of an `Ushr (i.e. one-twentieth) is compulsory (as Zakah on the yield of the land)." (Reported by Al-Bukhari)

The Prophet (peace be upon him) said:

"There is no Zakah payable (on grain or dates) on less than five camel-loads (A camel-load is about 33 liters)."
(Reported by Al-Bukhari and Muslim)

c) The Nisab of sheep and goats is forty heads and their Zakah is a six month (or more) old sheep, two heads of sheep for every 120 heads, three heads of sheep for every 200 heads, and a sheep for every hundred when the amount reaches 300 heads.

- The eight channels of Zakah are:

a) The poor whose income, even if it is more than the Nisab, does not suffice their basic needs and those under their care.

b) Those who are indigent; that is, those who have no source of income.

c) Those who administer the Zakah department, assigning people for collecting, book keeping, and making lists of people eligible for Zakah.

d) The new converts to Islam whose hearts need to be harmonized into the fold of Islam, and some non-Muslims for their good neighborhood or to ward off their harm.

e) The bondsmen who have contracted with their masters to buy themselves out of bondage. They deserve Zakah and should be given enough to pay off their debt to the masters and be freed, or to buy them to set them free (slavery gradually ended among Muslims because of this legislation).

f) People in debt: debtors who are unable to pay their debts, but on condition that the debt is not in a sinful deed which he has not repented of.

g) In the Path of Allah, at the top of which is Jihad for the propagation and vindication of Islam and Muslims, and everything that is of benefit for the Muslim community, including its infrastructure, public utilities and services.

h) The wayfarer. He is the traveler who runs out of money in a strange land.

- Taxes collected by contemporary governments do not exempt the Muslims from paying the obligatory Zakah because of the clear difference between the two in legislation, system, and the target channels.[40]

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[40] <u>**Animals Zakah:**</u>
Abu Sa`id Al-Khudri (may Allah be pleased with him) narrated:
"A bedouin said, 'O Allah's Messenger! Inform me about the emigration.' The Prophet said, 'Wayhaka (may Allah be merciful to you)! The question of emigration is a difficult one. Have you got some camels?' The bedouin said, 'Yes' The Prophet said, 'Do you pay their Zakah?' He said, 'Yes.' The Prophet said, 'Go on doing like this from beyond the seas, for Allah will not let your deeds go in vain.'" (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"If any owner of camels does not pay what is due on him, and of his due in that (camels) is (also) to milk them on the day when they come down to water, when the Day of Resurrection comes a soft sandy plain would be set for him, as extensive as possible, (he will find) that not a single young one is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them would be made to return during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants." (Reported by Muslim)
The Prophet (peace be upon him) said:
"There is no Zakah payable (on grain or dates) on less than five camel-loads." (Reported by Al-Bukhari and Muslim)
<u>**Camels:**</u>
The Prophet (peace be upon him) said:
"For twenty-five camels, five sheep are to be paid. If they exceed by one, a she-camel in her second year is to be given. If there is no she-camel in her second year, a male camel in its third year is to be given, up to thirty-five. If they exceed by one, a she-camel in her third year is to be given, up to forty-five. If they exceed by one, a she-camel in her fourth year is to be given." (Reported by Ahmad and Abu Dawud)
<u>**Cows:**</u>
Mu`adh Ibn Jabal (may Allah be pleased with him) narrated:
"When the Prophet (peace be upon him) sent him to Yemen, he ordered him to take a year old male or female calf for every thirty cattle and a cow in its third year for every forty." (Reported by Abu Dawud)
The Prophet (peace be upon him) said:
"Regarding cattle, a yearling bull calf is payable for every thirty, and a cow in her third year for forty." (Reported by At-Tirmidhi)

- Obligatory financial support means to support one's parents, children and wife. They are not considered among the recipients of Zakah.[41]

Sheep:

The Prophet (peace be upon him) said:

"When the herd counts forty freely grazing heads at the end of the year, its Zakah is one sheep. This is applicable until the number reaches 120, at which point, up until 200, the Zakah is two sheep. From 201 to 300, their Zakah is three sheep. When the number is above 300, one additional sheep is added for each increment of one hundred." (Reported by Abu Dawud)

[41] **Channels of Zakah:**

Allah says:

﴿ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ (التوبة: ٦٠)

This means: "As-Sadaqat (here it means Zakah) are only for the Fuqara' (poor), and Al-Masakin (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for Mujahidun - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise." (9, At-Taubah: 60)

Those who administer the Zakah department:

The Prophet (peace be upon him) said:

"Sadaqah is not to be given to rich man, with the exception of five classes: One who fights in Allah's Path, or one who collects it, or a debtor, or a man who buys it with his money, or a man who has a poor neighbor who has been given Sadaqah and gives a present therefrom to the rich man." (Reported by Ahmad)

The indigents:

The Prophet (peace be upon him) said:

"A poor person is not that who goes around begging from people and who can be turned away with a morsel or two, or a date or two. A true needy is that who does not find the sufficient money to make him rich, does not disclose his poverty so that he might be given alms, and does not go around begging." (Reported by Al-Bukhari and Muslim)

The debtors:

The Prophet (peace be upon him) said:

"Begging is not lawful except for three cases: a case of one who has taken on himself to pay money for settling disputes, for him begging is permissible till the guarantee is discharged and should then refrain. (The second is) a person whose property has been destroyed by a calamity; he is allowed to beg till he attains sufficiency. (The third case is that of) a person who is in a dire necessity (due to hunger) and whose destitution is affirmed by three authorities. For such person, begging is lawful till he

- Zakah Al-Fitr is obligatory to be paid, with the end of Ramadan, by every Muslim for himself and every person he supports. It is permissible to pay it before the end of Ramadan until the Feast prayers. No one is exempted from it, except the one who can not afford the costs of his food for the day and night of the Feast. Its amount per person is equal to three kilograms of the prevalent food in the country such as wheat, rice, barely, dates, raisins, etc. (or money - equivalent in some Schools of Jurisprudence).[42]

3-4 Fasting

- Fasting is abstaining from eating, drinking and sexual relations from the break of dawn until sunset, with a specific intention.[43]

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attains what will support him or provide him subsistence. All other begging is unlawful and that who indulges in it would acquire unlawful earnings." (Reported by Muslim)

[42] **Zakah Al-Fitr:**
`Abdullah Ibn `Abbas (may Allah be pleased with him) narrated:
"The Prophet of Allah (peace be upon him) prescribed the Sadaqah (Zakah) relating to the breaking of the fast as a purification of the fasting from empty and obscene talk and as food for the poor. If anyone pays it before the prayer (of `Id Al-Fitr), it will be accepted as Zakah. If anyone pays it after the prayer, that will be a Sadaqah like other Sadaqahs (charity)." (Reported by Ibn Majah and Abu Dawud)
Abu Sa`id Al-Khudri (may Allah be pleased with him) narrated:
"We used to give one Sa` (a measure equivalent to four Mudds, three kilograms approx.) of meal, or one Sa` of barley, or one Sa` of dates, or one Sa` of dried buttermilk, or one Sa` of raisins (dried grapes) as Zakah Al-Fitr." (Reported by Al-Bukhari and Muslim)

[43] **The obligation of fasting:**
Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ (البقرة: ١٨٣)

This means: "You who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)." (2, Al-Baqarah: 183)

The Messenger of Allah (peace be upon him) said:
"Islam is raised on five (pillars): The testification that there is no god but Allah, that Muhammad is His bondsman and Messenger, the establishment of prayers, the payment of Zakah, performance of pilgrimage to the House

- Fasting is a great blessing from Allah as well as its spiritual, social and health benefits.

- Fasting in Ramadan is a pillar of Islam and it is obligatory. It is mandatory on every sane, adult Muslim.

- The reward for any righteous deed in Ramadan is more than in any other month such as night voluntary prayers and invoking Allah, recitation of the Qur'an, charity, I`tikaf (retiring to a mosque for devotion during the last ten days of Ramadan), waiting for and celebrating Laylat ul-Qadr , and performing `Umrah.[44]

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of Allah (Ka`bah), and fasting during Ramadan."
(Reported by Al-Bukhari and Muslim)

[44] **The grace of fasting:**
The Messenger of Allah (peace be upon him) said:
"Every servant of Allah who observes fast for a day in the Way of Allah, Allah will remove, because of this day, his face farther from the Fire (of Hell) to the extent of seventy years' distance." (Reported by An-Nasa`i)
The Messenger of Allah (peace be upon him) said:
"In Paradise, there is a gate which is called Ar-Rayyan through which only the observers of fast will enter on the Day of Resurrection. None else will enter along with them. It will be proclaimed: 'Where are the observers of fast who should be admitted into it?' And when the last of them will enter, it will be closed and no one will enter it."
(Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"Fasting is a protection against sins." (Reported by Abu Dawud)
The Messenger of Allah (peace be upon him) said:
"The five (daily) prayers and from one Friday prayer to the next, and from Ramadan to (next) Ramadan, there is expiation for the sins committed in between (their intervals) provided one shuns the major sins." (Reported by Muslim)
The Messenger of Allah (peace be upon him) said:
"Whosoever fasts during the month of Ramadan because of faith and seeking reward from Allah, his past sins will be forgiven."
(Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) said:
"When there comes the month of Ramadan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained."
(Reported by Al-Bukhari and Muslim)

<u>The grace of giving charity in Ramadan:</u>

The Messenger of Allah (peace be upon him) said:

"If one provides something to the faster for breaking the fast, he earns the same reward as the one who was fasting without decreasing in any way the reward of the latter." (Reported by At-Tirmidhi)

Ibn `Abbas (may Allah be pleased with him) narrated:

"Allah's Messenger (peace be upon him) was the most generous of people and he was the most generous during Ramadan. Gabriel used to meet him every night and he recited the Holy Qur'an to him. During this period, the generosity of the Messenger of Allah (peace be upon him) was faster than the ever blowing wind." (Reported by Al-Bukhari and Muslim)

<u>Night voluntary prayers and invocation of Allah:</u>

The Messenger of Allah (peace be upon him) said:

"He who performs the optional prayer during Ramadan out of faith and hoping to earn a reward, his past sins will be pardoned."
(Reported by Al-Bukhari and Muslim)

`A'ishah (may Allah be pleased with her) narrated:

"When the (last) ten (nights of Ramadan) would come, the Prophet (peace be upon him) would spend the night in worshipping, awaken his family (to perform acts of worship), and tighten Al-Mi'zar (loin cloth) (this is a metaphor of doing one's best or refraining from sexual intercourse.)."
(Reported by Al-Bukhari and Muslim)

<u>The recitation of Qur'an:</u>

`Abdullah Ibn `Amr (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:

"The fast and the Qur'an are two intercessors for the servant of Allah on the Day of Resurrection. The fast will say, 'O Lord, I prevented him from his food and desires during the day. Let me intercede for him.' The Qur'an will say: 'I prevented him from sleeping at night. Let me intercede for him.' And their intercession will be accepted." (Reported by Ahmad)

<u>Retiring in a mosque:</u>

`Abdullah ibn `Umar narrated that:

"Allah's Apostle used to practice I`tikaf in the last ten days of the month of Ramadan." (Reported by Al-Bukhari)

<u>Performing `Umrah in Ramadan:</u>

The Messenger of Allah (peace be upon him) said:

"Performing `Umrah during Ramadan is equal to performing Hajj (or is equal to performing Hajj with me)." (Reported by Al-Bukhari and Muslim)

- Ramadan is ascertained with the sight of the Hilal (crescent) or the completion of thirty days of the month of Sha`ban. The fast ends with the birth of the crescent of the month of Shawwal.[45]

- Breaking the fast is permissible for travelers, patients, women having their monthly period, pregnant and nursing women, and these days can be made up for at a later time.

- An elderly person who is unable to fast as well as patients suffering from incurable diseases are also allowed to break their fast, and can feed an indigent person for every day that they did not fast.[46]

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[45] <u>**Ascertaining the beginning of Ramadan:**</u>
Allah says:

﴿ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ (البقرة: ١٨٥)

This means: "So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month." (2, Al-Baqarah: 185)

Allah's Messenger (peace be upon him) said:

"Fast when you see the new moon and break it on sighting it (the new moon of shawwal), but if the sky is cloudy for you, then complete the number (thirty)." (Reported by Muslim)

[46] <u>**Licenses of breaking the fast:**</u>
Allah says:

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِين يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ (البقرة: ١٨٤)

This means: "But if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day)." (2, Al-Baqarah: 184)

Abu Sa`id Al-Khudri (may Allah be pleased with him) narrated:

"We went out on an expedition with the Messenger of Allah (peace be upon him) during Ramadan. Some of us observed the fast and some of us broke it. Neither the observer of the fast had any grudge against one who broke it, nor the breaker of the fast had any grudge against one who had fasted. They knew that he who had strength enough (to bear its rigor) fasted and that was good, and they also found that he who felt weak (and could not bear the burden) broke it, and that was also good." (Reported by Muslim)

Explaining the verse; 'And as for those who can fast with difficulty,' Ibn `Abbas said: 'This was a concession granted to the aged man and woman who were

- It is obligatory for women having their monthly period, or post-natal bleeding to break their fast, and make up these days by fasting later on.

- It is recommended for those fasting to break their fast promptly and defer the daybreak meal as much as possible, say the known supplication when breaking the fast, and begin the meal with dates or water.[47]

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able (with difficulty) to keep fast; they were allowed to leave the fast and instead feed an indigent person for each fast; (and a concession) to pregnant and suckling women when they apprehended harm (to themselves).'
(Reported by Abu Dawud)

Redemption instead of others:

The Messenger of Allah (peace be upon him) said:

"If a person dies and fasting is due on him, his heir should fast on his behalf." (Reported by Al-Bukhari and Muslim)

Ibn `Abbas (may Allah be pleased with him) narrated:

"A man came to the Prophet of Allah (peace be upon him) and said: Messenger of Allah, my mother has died (in a state) that she had to observe fast of a month (of Ramadan). Should I complete (them) on her behalf? Thereupon, he (the Prophet) said: Would you not pay the debt if your mother had died (without paying it)? He said: Yes. He (the Prophet) said: 'The debt of Allah is more proper to be paid.'"
(Reported by Al-Bukhari and Muslim)

[47] The Sunnahs of fasting:

The Messenger of Allah (peace be upon him) said:

"My people will continue doing good deeds as long as they hasten in breaking the fast." (Reported by Al-Bukhari and Muslim)

Anas (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) used to break his fast before offering prayers with some fresh dates, but if there were no fresh dates, he would have a few dry dates, and if there were no dry dates he would sip water." (Reported by At-Tirmidhi)

Mu`adh Ibn Zuhrah (may Allah be pleased with him) narrated:

"The Prophet of Allah (peace be upon him) used to say when he broke his fast: O Allah, for You I have fasted, and with Your provision I have broken my fast." (Reported by Abu Dawud)

Allah's Messenger (peace be upon him) said:

"The limit between our fast and that of the People of the Book is taking predawn meal." (Reported by Muslim)

Allah's Messenger (peace be upon him) said:

"Take a predawn meal because there is a blessing in it."
(Reported by Al-Bukhari and Muslim)

- It is permissible during fasting to use medicine which does not reach the stomach through the throat, eat, drink, and have lawful sexual intercourse during the period from sunset to dawn.[48]

- Fasting is still valid if one eats or drinks by mistake, has wet dreams, or has major ritual impurity (Janabah) at night.

- It is offensive during the fast to lie, make trouble, rinse one's mouth excessively, or expose oneself to whatever stimulates lust.[49]

- What nullifies the fast are:

  a) Intentionally allowing food to travel through the mouth or nose to the stomach.

  b) Ejaculation of semen because of a lustful act without intercourse.

  - Both a) and b) entail a redemption without an expiation.

  c) Sexual intercourse and intentional eating or drinking; each of them obliges, besides making up for the day, freeing a person

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Zayd Ibn Thabit (may Allah be pleased with him) narrated:
"We took the Suhur with the Prophet. Then he stood for the prayer. Anas asked, 'What was the interval between the Suhur and the Adhan?' I replied, 'The interval was sufficient to recite fifty verses of the Qur'an.'" (Reported by Al-Bukhari and Muslim)

[48] **Acts permissible during observing fasting:**
The Messenger of Allah (peace be upon him) said:
"If anyone eats or drinks forgetfully while observing fast, he should complete his fast, for it is only Allah Who has fed him and given him drink." (Reported by Al-Bukhari and Muslim)

[49] **Acts offensive during observing fasting:**
The Prophet (peace be upon him) said:
"And sniff your nose, but be careful when you are fasting."
(Reported by At-Tirmidhi)

in bondage, or fasting two consecutive months, or feeding sixty poor people an average meal.[50]

- Days recommended for fasting throughout the year are:

  a) The day of `Arafah (for other than the pilgrim)

  b) The day of `Ashura' and a day before it (tenth and ninth of Muharram)

  c) Six days in Shawwal

  d) Any day in the first half of Sha`ban

  e) The first nine days of Dhul-Hijjah

  f) Any days in Muharram

  g) The thirteenth, fourteenth, and fifteenth of every lunar month (White Days)

  h) Mondays and Thursdays

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[50] **Nullifiers of fasting:**
The Prophet (peace be upon him) said:
"But if he vomits intentionally, he must make atonement."
(Reported by At-Tirmidhi)
Abu Hurayrah (may Allah be pleased with him) narrated:
"A man came to the Prophet and said, 'I have been ruined for I have had sexual relation with my wife in Ramadan (while I was fasting). The Prophet said (to him), 'Manumit a slave.' The man said, ' I can not afford that.' The Prophet said, '(Then) fast for two successive months.' The man said, 'I can not do that.' The Prophet said, '(Then) feed sixty poor persons.' The man said, 'I have nothing (to feed them with).' Then a big basket full of dates was brought to the Prophet. The Prophet said, 'Where is the questioner? Go and give this in charity.' The man said, '(Shall I give this in charity) to a poorer person than I? By Allah, there is no family in between these two mountains (of Medina) who are poorer than us.' The Prophet then smiled till his canine teeth became visible, and said, 'Then (feed) your (family with it).'" (Reported by Al-Bukhari and Muslim)

i) Fasting a day and breaking one's fast the next day (the fast of the Prophet David, (peace be upon him)

j) Increasing fasting for the unmarried person who can not afford marriage expenses.[51]

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[51] **Days recommended for fasting:**
When the Messenger of Allah (peace be upon him) was questioned about the fast on the day of `Arafah, he said:
"It is expiation for the sins of the preceding year and the coming one." (Reported by Muslim)
When the Messenger of Allah (peace be upon him) was asked about the fasting on the tenth day of Muharram, he replied:
"It expiates the sins of the previous year." (Reported by Muslim)
The Messenger of Allah (peace be upon him) said:
"If I remain alive until the next year, I shall keep the fast on the ninth of Muharram (as well)." (Reported by Muslim)
The Messenger of Allah (peace be upon him) said:
"If one fasts throughout Ramadan and then followed it with fasting on the first six days of Shawwal (after the `Id day), it will be counted as if he has fasted throughout the year." (Reported by Muslim)
`A'ishah (may Allah be pleased with her) narrated:
"I did not see the Messenger of Allah (peace be upon him) completing the fast of a month, but that of Ramadan, and I did not see him fasting more in any other month than that of Sha`ban."
(Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) said:
"There are no days during which righteous action is so pleasing to Allah as righteous action in the first ten days of Dhul-Hijjah. He was asked: O Messenger of Allah, not even striving in the Cause of Allah? He replied: Not even striving in the Cause of Allah except in the case of one who goes forth with his life and his property and does not return with either of it." (Reported by Al-Bukhari)
The Messenger of Allah (peace be upon him) said:
"The best month for fasting next to Ramadan is Muharram."
(Reported by Muslim)
Qatadah Ibn Milhan (may Allah be pleased with him) narrated:
"The Messenger of Allah (peace be upon him) ordered us to fast on the three "white Days": thirteenth, fourteenth, and fifteenth of each lunar month." (Reported by Abu Dawud)
The Messenger of Allah (peace be upon him) said:
"Actions are presented on Mondays and Thursdays, so I like that my actions may be presented while I am fasting." (Reported by At-Tirmidhi)
Allah's Messenger (peace be upon him) said:

- Days in which fasting is offensive are the day of `Arafat for the pilgrim, singling out Friday or Saturday for fasting, and the second half of Sha`ban.

- Cases in which fasting is highly offensive are the doubtful day (the thirtieth of Sha`ban), fasting everyday for life, continuous fasting of days and nights without a break, and a married woman fasting (in other than Ramadan) without the consent of her husband.[52]

"To Allah, the best fast is that of David, and the best prayer is that of David (peace be upon him) for he would sleep half of the night and stand for prayer for one third of it and (then) would sleep on sixth of it, and he would fast one day and break it on the other. He used not to flee on encountering the enemy." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing illegal sexual relation; and he who can not afford to marry is advised to fast, as fasting is a safeguard (from lust)."
(Reported by Al-Bukhari and Muslim)

[52] **<u>Cases in which fasting is offensive:</u>**

<u>Offensive fasting:</u>

Abu Hurayrah (may Allah be pleased with him) narrated:

"The Prophet of Allah (peace be upon him) prohibited fasting on the day of `Arafah at `Arafah." (Reported by Ahmad)

The Messenger of Allah (peace be upon him) said:

"None of you should observe optional fasting on Friday unless along with another day, before or after it." (Reported by Al–Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Do not fast on Saturday except what has been made obligatory on you; and if one of you can get nothing but a grape skin or a piece of wood from a tree, he should chew it." (Reported by At-Tirmidhi)

The Prophet of Allah (peace be upon him) said:

"When the middle of Sha`ban comes, do not fast."
(Reported by Abu Dawud)

<u>Highly offensive fasting:</u>

`A'ishah (may Allah be pleased with her) narrated:

"The Messenger of Allah (peace be upon him) prohibited continuous fasting." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"Do not fast continuously day and night (Al-Wisal practice)."
(Reported by Al-Bukhari)

`Ammar Ibn Yasir (may Allah be pleased with him) said:

- Fasting is prohibited on the two days of Al-Fitr Bairam and Al-Adha (Sacrifice) Bairam, on the three days of Tashriq (days following the immolation day), for the severely ill patient, and for women having their monthly period, or post-natal bleeding.[53]

3-5 The Pilgrimage (Hajj)

- There are certain conditions that must be met in order to make the pilgrimage (Hajj) and the lesser pilgrimage (`Umrah) obligatory for a person. A person must be Muslim, sane, and mature. Hajj must be affordable to him (i.e. expenses, transportation, and safety of the road).

"He who fasts the day of Shakk (in which it is not decided whether the following day is the beginning of Ramadan or not), disobeys Abul-Qasim, the Messenger of Allah (peace be upon him)."
(Reported by Abu Dawud and At-Tirmidhi)
The Prophet (peace be upon him) said:
"Whoever fasts daily throughout his life is just as the one who does not fast at all." (Reported by Al-Bukhari and Muslim)
Abu Qatadah (may Allah be pleased with him) narrated:
"`Umar asked the Prophet: Messenger of Allah, what is the position of one who perpetually observes fast? Thereupon, he said: He neither fasted nor broke it, or he said: He did not fast and he did not break it."
(Reported by An-Nasa'i)
The Messenger of Allah (peace be upon him) said:
"It is not lawful for a woman to fast (optional fasting) without the permission of her husband if he is at home."
(Reported by Al-Bukhari and Muslim)

[53] Prohibited fasting:
`Umar Ibn Al-Khattab (may Allah be pleased with him) narrated:
"Allah's Prophet has forbidden people to fast on the day on which you break fasting (the fast of Ramadan) and the day on which you eat the meat of your sacrifices." (i.e. the first day of Al-Adha Bairam).
(Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"The days of Tashriq are the days of eating and drinking."
(Reported by Muslim)
The Prophet (peace be upon him) said:
"Is it not true that a woman does not pray and does not fast on menstruating? And that is the defect (loss) in her religion."
(Reported by Al-Bukhari)

- Hajj, one of the five pillars of Islam, is obligatory to be performed once in one's lifetime,[54] while `Umrah is a highly recommended Sunnah.[55]

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[54] **Obligation of Hajj:**
Allah says:

﴿ولله على الناس حج البيت من استطاع إليه سبيلاً﴾ (آل عمران: ٩٧)

This means: "And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, on those who can afford the expenses (for one's conveyance, provision and residence)." (3, Al-`Imran: 97)

The Messenger of Allah (peace be upon him) said:
"Islam is raised on five (pillars): The testification that there is no god but Allah, that Muhammad is His bondsman and Messenger, the establishment of prayer, the payment of Zakah, the pilgrimage to the House of Allah (Ka`bah), and fasting during Ramadan."
(Reported by Al-Bukhari and Muslim)
Ibn `Abbas (may Allah be pleased with him) narrated:
"Al-Aqra` Ibn Habis asked the Prophet (peace be upon him) saying: Messenger of Allah! Hajj is to be performed annually or only once? He replied: Only once, and if anyone performs it more often, he performs a supererogatory act." (Reported by Abu Dawud)

[55] **`Umrah is a highly recommended Sunnah:**
Allah says:

﴿وأتموا الحج والعمرة لله﴾ (البقرة: ١٩٦)

This means: "And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (peace be upon him)) the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah." (2, Al-Baqarah: 196)

Laqit Ibn `Amir (may Allah be pleased with him) narrated that he came to the Messenger of Allah (peace be upon him) and said: My father is a very old man who is not able to perform Hajj or `Umrah or to undertake the journey. The Messenger of Allah (peace be upon him) said:
"Perform Hajj and `Umrah on behalf of your father."
(Reported by At-Tirmidhi)
Hajj and `Umrah are recommended:
Abu Hurayrah (may Allah be pleased with him) narrated:
"The Messenger of Allah (peace be upon him) was asked: Which of the deeds is the best? He replied: Faith in Allah and his Messenger. It was said: What is next? He replied: Striving in the Cause of Allah. It was said: What is thereafter? He replied: An accepted Hajj."
(Reported by Al-Bukhari and Muslim)

- The Prophet (peace be upon him) incited the desire for Hajj and 'Umrah and warned from neglecting them.

- It is permissible for the one who already performed Hajj to do it on behalf of another person who is unable to perform it because of illness, old age, or death.

- Hajj and 'Umrah have rites, obligatory elements, prohibitions, and Sunnah.

- Rites: Hajj and 'Umrah are invalidated if either of them is left.

- Obligatory elements: It is a sin not to perform any of them. There is a ruling legislated by Allah to be imposed upon he who rejects one of these elements.

- Prohibitions: The Lawgiver prohibited certain things, and each has rulings if it is done.

- Sunnahs: They are all enactments done by the Prophet (peace be upon him), other than the rites and obligations. They are recommended to be performed, but it is not a sin if one fails to do them.

The Messenger of Allah (peace be upon him) said:
"Whoever performs Hajj without talking indecently or committing any fault returns from the Hajj as the day on which his mother gave birth to him (i.e. free from sins)." (Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) said:
"Hajj which is accepted will receive no reward other than Paradise." (Reported by Al-Bukhari and Muslim)
'A'ishah (may Allah be pleased with her) narrated:
"I requested the Prophet to permit me to participate in Jihad, but he said, "Your Jihad is the performance of Hajj." (Reported by Muslim)
The Messenger of Allah (peace be upon him) said:
"An 'Umrah is an expiation for the sins committed between it and the next, and Hajj which is accepted will receive no reward other than Paradise." (Reported by Al-Bukhari and Muslim)

- The rites of Hajj are four:

  a) Ihram

  b) Tawaf (Circumambulation around the Ka`bah)

  c) Sa`y (Hastening between As-Safa and Al-Marwah): only obligatory for Hanafi School

  d) Standing on Mount `Arafah

- The rites of `Umrah are: Ihram, Tawaf, and Sa`y.

Ihram

- It is mandatory to enter the state of Ihram from the sites and on times prescribed by the Lawgiver, and not to wear sewn clothes (for men). If any of these two acts are not accomplished, an animal (e.g. sheep) should be slaughtered or one has to fast for ten days for those who can not afford.

- It is unlawful while being in Ihram to cover the head with headgear, shave or cut one's hair, trim one's nails, apply perfume, or wear sewn clothes. If any of these is performed, one has to make up for it by fasting for three days, feeding six indigent people, or slaughtering a sheep.

- Sexual intercourse nullifies Hajj. All its rituals, beside slaughtering a camel or a cow, or fasting ten days, must be first completed. Sexual prelude is also prohibited and the expiation is to slaughter a sheep, the same as for killing or hunting a game in the Haram. Marriage or engagement is also forbidden, but no expiation is stipulated except repentance and asking for forgiveness.

- Sunnah of Ihram are bathing, wearing a clean white cloth, entering Ihram after performing a prayer, trimming one's nails, trimming one's moustache, removing pubic hair, as well as continuous recitation of the Talbiyah: Labbayka Allahumma Labbayk (here I am at Your service, my Lord!), supplication, and praying the

benediction on the Prophet (peace be upon him). Talbiyah is an obligation for the Maliki Juristic School.[56]

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[56] **Ihram:**

Ibn `Abbas (may Allah be pleased with him) narrated:

"Allah's Messenger had fixed Dhul-Hulayfah as the Miqat (a place from where a person assumes Ihram) for the people of Medina; Al-Juhfah for the people of Sham; and Qarn Al-Manazil for the people of Najd; and Yalamlam for the people of Yemen. So, these (above-mentioned) are the Mawaqit for all those living at those places and, besides them, for those who come through those places with the intention of performing Hajj and `Umrah. Whoever lives within these places (i.e. nearer to Mecca) should assume Ihram from his dwelling place, and similarly the people of Mecca can assume Ihram from Mecca." (Reported by Al-Bukhari)

The Prophet (peace be upon him) said:

"A Muhrim should not wear a shirt, or a turban, or a cap, or trousers, Nor (should he wear) stockings (i.e. no sort of sewn clothes). But in case he does not find shoes, (but before wearing stockings) should trim them (in such a way) that they should become lower than the ankles." Also, he should not wear a cloth touched with wars (wars was opplied as dyestuff to the clothes) or with saffron". (Reported by Al-Bukhari and Muslim)

Talbiyah:

Its Wording:

"labbayka Allahumma Labbayka. Labbayka La Sharika Laka Labbayka. Innal-hamda Wan-ni`mata laka Wal Mulk. La Sharika Lak". (I respond to Your call, O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call. All the praises and blessings be for You, All the sovereignty be for You. And You have no partner with you." (Reported by Al-Bukhari and Muslim)

Unlawful things during Ihram:

Allah says:

﴿ يا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْتُلُواْ الصَّيْدَ وَأَنتُمْ حُرُمٌ﴾ (المائدة: ٩٥)

This means: "O you who believe! Kill not game while you are in a state of Ihram for Hajj or 'Umrah (pilgrimage)." (5, Al-Ma'idah: 95)

Allah says:

﴿فَلاَ رَفَثَ وَلاَ فُسُوقَ وَلاَ جِدَالَ فِي الْحَجِّ﴾ (البقرة: ١٩٧)

This means: "Then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj." (2, Al-Baqarah: 197)

Allah says:

﴿فَمَن كَانَ مِنكُم مَّرِيضاً أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ (البقرة: ١٩٦)

This means: "And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep)." (2, Al-Baqarah: 196)

Tawaf (Circumambulation)

- In Hajj, there are three circumambulations: Tawaf Al-Ifadah (going-forth) which is a pillar rite of Hajj and Hajj is not accomplished without it, as well as Tawaf Al-Qudum (arrival) and Tawaf Al-Wada` (farewell) which are obligatory.

- The conditions of Tawaf are like those of prayer, namely, intention, purity, ablution, and covering one's private parts. It is performed inside Al-Masjid Al-Haram (Inviolable Mosque), making the Ka`bah at the left-hand side and doing seven consecutive rounds in an anti clockwise direction.

- Sunnahs of Tawaf are: to kiss the Black Stone at the beginning of Tawaf if possible (or to touch or point to it), to recite a certain invocation at the beginning and the end of every circumambulation, to touch the Yamani Corner and kiss the Black Stone whenever it is passed if possible, pray two Rak`ahs after Tawaf behind Maqam Ibrahim, and to drink from Zamzam.

- Also, for men, it is a Sunnah to hasten in their steps during the first three rounds of Tawaf Al-Qudum, as well as to uncover the right shoulder.

- Among the good manners of Tawaf are submission, deep devotion, and talking only when necessary.[57]

Killing games:
Allah says:

﴿فجزاء مثل ما قتل من النعم﴾ (المائدة: ٩٥)

This means: "The penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed." (5, Al-Ma'idah: 95)

The Prophet (peace be upon him) said:
"A Muhrim must neither marry himself, nor arrange the marriage of another one, nor should he make a proposal of marriage."
(Reported by Muslim)

Sa`y (Hastening between As-Safa and Al-Marwah)

- The conditions of Sa`y are to have an intention, to perform it after a correctly made Tawaf (whether a pillar [rite] or obligatory), and to complete seven consecutive rounds, starting from As-Safa.

- The Sunnahs of Sa`y are to stand on As-Safa and Al-Marwah saying Allahu Akbar (Allah is Greatest) and a certain supplication on every round. Sa`y rounds must come immediately after each other, hastening one's strides between the 'green pillars' for physically fit men.

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[57] <u>**Tawaf (circumambulating):**</u>
The Prophet (peace be upon him) said:
"Circumambulation around the Ka`bah is like prayer, yet you speak during it. He who speaks during circumambulation should not say but what is good." (Reported by At-Tirmidhi)
Jabir Ibn `Abdullah (may Allah be pleased with him) narrated:
"But when we came with him (the Prophet) to the House (Ka`bah), he touched the pillar and (made seven circuits) running three of them and walking four." (Reported by Muslim)
Ibn `Abbas (may Allah be pleased with him) narrated:
"The Prophet of Allah (peace be upon him) and his Companions performed `Umrah from Al-Ji`irranah. They went quickly round the House (the Ka`bah) moving their shoulders proudly. They put their upper garments under their armpits and threw the ends over their left shoulders."
(Reported by Abu Dawud)
<u>**The invocation of Sunnah:**</u>
Allah says:
﴿ومنهم من يقول ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار﴾ (البقرة: ٢٠١)
This means: "And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" (2, Al-Baqarah: 201)
The Maqam of Ibrahim:
Allah says:
﴿واتخذوا من مقام إبراهيم مصلى﴾ (البقرة: ١٢٥)
This means: "And take you (people) the Maqam (place) of Ibrahim (Abraham) (or the stone on which Ibrahim (Abraham) stood while he was building the Ka'bah) as a place of prayer (for some of your prayers, e.g. two Rak`at after the Tawaf of the Ka`bah at Makkah)." (2, Al-Baqarah: 125)

- Among the good manners of Sa`y are purification and being occupied with supplication.[58]

Standing on mount `Arafah and the remaining Hajj Rites:

- To stay with the intention of Hajj at `Arafah from the midday of the 9th of Dhul-Hijjah to the dawn of the following day (day of immolation)

- Among the obligatory elements of Hajj are: to stay in `Arafah after midday to sunset, spend the night of the 10th of Dhul-Hijjah at Muzdalifah where pebbles are picked up and thrown on the day of immolation (a set of seven pebbles thrown at Al-`Aqabah pillar) and then to shave or cut one's hair short, spend two (for the one in a hurry), or three nights at Mina (a Sunnah for Hanafi School), throw three (sets of seven) pebbles (at the three pillars) after midday on every day of Tashriq (two or three days following immolation), and

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[58] **Sa`y (walking between As-Safa and Al-Marwah):**
Allah says:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ﴾ (البقرة: ١٥٨)

This means: "Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah)." (2, Al-Baqarah: 158)

Ibn `Abbas (may Allah be pleased with him) narrated:

"The Prophet (peace be upon him) raised his voice in Talbiyah for Hajj. When he came (to Mecca), he went round the House (the Ka`bah) and between As-Safa and Al-Marwah." (Reported by Ahmad)

Invocation on As-Safa and Al-Marwah:

"None has the right to be worshipped but Allah; He is One and has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. None has the right to be worshipped but Allah. He has kept up His promise and made His slave (the Prophet) victorious, and He Alone defeated all the clans of (non-believers)." (Reported by Muslim)

Good manners of Sa`y:

The Prophet of Allah (peace be upon him) said:

"Going round the House (the Ka`bah), running between As-Safa and Al-Marwah, and lapidation of the pillars are meant for the remembrance of Allah." (Reported by At-Tirmidhi)

finally perform the farewell circumambulation (Tawaf Al-Wada`) (except for the Maliki School)

- Sunnahs of Hajj are to go to Mina on the 8th of Dhul-Hijjah and spend the night of the 9th, to perform the five prayers there, to shorten and combine the Noon and Afternoon prayers with the Imam at Namirah mosque before staying at `Arafah, to postpone the Sunset prayer to be combined with the Evening prayer at Muzdalifah, to face the Ka`bah at Al-Mash`ar Al-Haram until the time of traveling, and to follow the sequence of throwing Al-`Aqabah pebbles, immolation, shaving, and finally Tawaf Al-Ifadah which is to be performed before the sunset of the day of immolation.[59]

- It is recommended for the pilgrim to visit the Prophet's Mosque (peace be upon him) and other sights in Madinah.[60]

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[59] **Standing on `Arafah:**
Ya`mar Ad-Dayli (may Allah be pleased with him) narrated:
"So he (a man) called the Prophet of Allah (peace be upon him), saying: How is Hajj done? He (the Prophet) ordered a man (to reply). He shouted loudly: The Hajj, the Hajj is `Arafah (i.e. standing on mount `Arafah on the Day of `Arafah)." (Reported by Abu Dawud)
The rest of the integrals of Hajj:
The Prophet (peace be upon him) said:
"Learn your rituals (by seeing me performing them)." (Reported by Muslim)
The Prophet (peace be upon him) said:
"Receive (teaching) from me." (Reported by Muslim)
The Prophet (peace be upon him) said:
"Stand where you are performing your devotions for you are an heir to the heritage of Abraham." (Reported by At-Tirmidhi)
The Prophet (peace be upon him) said:
"O people! Proceed calmly. No virtue lies in rushing."
(Reported by Al-Bukhari)
The Prophet (peace be upon him) said:
"None amongst you should depart until he performs the last circumambulation round the House (Ka`bah)." (Reported by Muslim)

[60] **Madinah:**

The Prophet (peace be upon him) said:

"Ibrahim declared Mecca as sacred and I declare sacred the area between its two stony grounds (lava lands, by which he meant Medina)." (Reported by Al-Bukhari)

The Prophet (peace be upon him) said:

"Medina is a sanctuary from (the mountain of) `A'ir to Thawr, therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will incur the curse of Allah, the angels, and all people; and none of his compulsory or optional good deeds of worship will be accepted." (Reported by Abu Dawud)

The Prophet (peace be upon him) said:

"Its (Medina's) fresh grass is not to be cut, its game is not to be driven away, and things dropped in it are to be picked up by one who publicly announces it, and it is not permissible for any man to carry weapons in it for fighting, and it is not advisable that its trees are cut except what a man cuts for the fodder of his camel." (Reported by Abu Dawud)

The Prophet (peace be upon him) said:

"Verily, Belief returns and goes back to Medina as a snake returns and goes back to its hole (when in danger)." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Medina is best for them if they knew. No one leaves it due to dislike of it without Allah putting in it someone better than him in place of him; and no one will stay there in spite of its hardships and distress without my being an intercessor or witness on behalf of him on the Day of Resurrection." (Reported by Muslim)

The Prophet (peace be upon him) said:

"None plots against the people of Medina but that he will be dissolved (destroyed) like the salt is dissolved in water." (Reported by Al-Bukhari)

The Prophet (peace be upon him) said:

"None should nurse ill will towards the people of Medina, or Allah will melt him in fire like the melting of lead or the dissolution of salt in water." (Reported by Muslim)

The Prophetic Mosque:

The Prophet (peace be upon him) said:

"Do not travel (for visiting) except for three mosques: Al-Masjid Al-Haram (in Mecca), my mosque (in Medina), and Al-Masjid Al-Aqsa (in Jerusalem)." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"One prayer in my Mosque is better than one thousand prayers in any other mosque except for Al-Masjid Al-Haram." (Reported by Muslim)

The Prophet (peace be upon him) said:

- If one has entered the state of Ihram, and then for a valid reason was unable to enter Makkah or stay at `Arafah, he must slaughter an animal and send it to the Ka`bah before concluding the Ihram.[61]

- The pilgrim can combine Hajj and `Umrah in two ways:

  a) Hajj Al-Qiran: To enter into Ihram for Hajj and `Umrah and to perform the rites of each before breaking the Ihram

  b) Hajj At-Tamattu`: To enter into Ihram for the rites of `Umrah then break it, then re-enter the state of Ihram for Hajj.

  In both cases, the pilgrim has to either slaughter an animal, or fast for three days during Hajj and seven days after returning home.

- It is an obligatory Sunnah for the capable non-pilgrim to slaughter a sheep, in order to revive the enactment of the Prophet Abraham (peace be upon him), on the morning after the Feast prayer. It is recommended that a third of the sacrificial animal be eaten, a third be given as gifts, and a third be given as charity. It is possible for all of it to be devoted to charity.[62]

"Between my house and the pulpit there is a garden of the gardens of Paradise." (Reported by Al-Bukhari and Muslim)

[61] **<u>Pilgrims enclosed from entering Mecca for severe reasons:</u>**
Allah says:

﴿فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾ (البقرة: ١٩٦)

This means: "But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford." (2, Al-Baqarah: 196)

<u>Conditions of being enclosed from entering Mecca:</u>
The Prophet (peace be upon him) said to Duba`ah Bint Az-Zubayr, who was an ailing woman:
"Enter into the state of Ihram (uttering these words) of condition: I would be free from it (i.e. be free from the state of Ihram) when You would detain me." (Reported by Muslim)

[62] **<u>Sacrifice:</u>**
Allah says:

﴿ فَصَلِّ لِرَبِّكَ وَانْحَرْ﴾ (الكوثر: ٢)

This means: "Therefore turn in prayer to your Lord and sacrifice (to Him only)." (108, Al-Kauthar: 2)

`A'ishah (may Allah be pleased with her) narrated:

"Allah's Messenger (peace be upon him) commanded that a ram with black legs, black belly and black (circles) round the eyes should be brought to him, so that he should sacrifice it. He said to me ('A'ishah): Give me the large knife, and then said: Sharpen it on a stone. I did that. He then took it (the knife) and then the ram; he placed it on the ground and then sacrificed it." (Reported by Muslim)

The Prophet (peace be upon him) said:

"The son of Adam does not perform any deed more beloved to Allah on the Day of Sacrifice than shedding blood (of a sacrificial animal). He will come on the Day of Resurrection with its (sacrificial animal) horns, hoofs, and hairs. The blood (of the sacrificial animal) is shed in a place (i.e. near) to Allah, the Glorified and the Exalted, before it is shed on the earth. So, be pleased with it." (Reported by Ibn Majah and At-Tirmidhi)

It was narrated:

"The Companions said to the Prophet (peace be upon him), 'What about these sacrificial animals?' The Prophet said, '(It is) the Sunnah of your father Ibrahim.' They said, 'What do we have (as a reward from Allah) for them, Messenger of Allah?' The Prophet responded, 'For every single hair you have a virtue recorded to your credit.' They asked, 'What about wool, Messenger of Allah?' The Prophet responded, 'For every single hair of the wool you have a virtue recorded to your credit.'" (Reported by Ibn Majah)

The Prophet of Allah (peace be upon him) said:

"Sacrifice only a grown-up animal, unless it is difficult for you, in which case sacrifice a ram (of even less than a year, but more than six months' age)." (Reported by Muslim)

The Prophet (peace be upon him) said:

"Four (types of animals) should be avoided in sacrifice: A One-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps and an animal with a broken leg with no marrow." (Reported by At-Tirmidhi)

The Prophet (peace be upon him) said:

"Whoever slaughtered the sacrifice before the prayer, he just slaughtered it for himself, and whoever slaughtered it after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims."
(Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"You may eat, preserve, and give in charity."
(Reported by Al-Bukhari and Muslim)

`Ali Ibn Abi Talib (may Allah be pleased with him) narrated:

"The Prophet offered one hundred Budnahs as Hady and ordered me to distribute their meat (in charity) and I did so. Then, he ordered me to distribute their covering sheets in charity and I did so. Then, he ordered

Exercises

Purification

1. Mention four of the impurities.
2. Mention some of the conventional rules for using the toilet.
3. How is cleansing oneself after defecation carried out?
4. What are the obligatory integrals of ablution? What are its Sunnahs? What are the acts which are considered offensive?
5. Mention three acts that nullify ablution.
6. On whom is ablution for every prayer obligatory?
7. What makes bathing obligatory? When is it praiseworthy? How is it carried out?
8. Mention some of the Sunnahs of bathing and what is considered offensive?
9. What is prohibited for the Junub?
10. When is Tayammum lawful? When is it invalid? How is it carried out?
11. What are the conditions for wiping over light leather socks or regular socks?

Prayers

1. On whom are prayers obligatory? On whom are they not?
2. What are the conditions for performing prayers correctly?
3. What are the prerequisites of prayers? Differentiate between confirmed and unconfirmed Sunnah of prayers?

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me to distribute their skins in charity and I did so."
(Reported by Al-Bukhari)

4. What is permitted in prayers? What is offensive in prayers?
5. What nullifies prayers?
6. What does one have to do if he forgets in prayers by adding or leaving out a Rak`ah or one of the confirmed Sunnahs?
7. What is the ruling concerning congregational prayers?
8. Who should lead a congregational prayer?
9. What is obligatory for the Imam in prayers? What is obligatory for those standing behind him?
10. What is the ruling concerning the Adhan (call for prayers)? What is recommended about it?
11. What is the ruling of shortening and combining prayers while traveling?
12. How can patients pray?
13. How are prayers performed on a battlefield?
14. On whom is Friday Prayer obligatory? How is it performed?
15. What are the Sunnahs of Friday Prayer?
16. What are the confirmed and unconfirmed Sunnah prayers?
17. Mention six other voluntary prayers.
18. What is the ruling concerning the funeral prayer? How is it performed?

Zakah

1. What is the ruling of Zakah? What are the conditions for its being obligatory?
2. How much is the Zakah of gold/silver? What is their Nisab?
3. How much is the Zakah of a buried treasure? And minerals?

4. How much is the Zakah of cultivated crops and cereals? What is their Nisab?

5. List and explain the channels of Zakah.

6. Does paying taxes to governments exempt the payment of Zakah? Why?

7. What is the ruling of Zakah Al-Fitr (fast-breaking)? When should it be paid? What is its amount?

Fasting

1. What is the ruling concerning fasting? What are the rewards to be obtained during the month of Ramadan?
2. How are the beginning and end of Ramadan ascertained?
3. Who is permitted to break the fast and then redeem it? Who is permitted to break the fast and feed the indigent instead of fasting?
4. What nullifies fasting:

a) without an expiation.

b) with an expiation?

5. What is permitted for the fasting person?
6. What is recommended for the fasting person ? What is offensive for him?
7. What are the days other than Ramadan in which fasting is recommended?
8. On which days is fasting offensive? When is fasting prohibited?

Pilgrimage

1. What are the conditions which make pilgrimage (Hajj) obligatory?
2. How many times must pilgrimage be performed?
3. What is the ruling of performing pilgrimage on behalf of another person?
4. What are the differences between, and meaning of the following: Hajj rites, its obligatory integrals, prohibitions and Sunnah?
5. What are the rites of Hajj and those of `Umrah?
6. What are the obligatory integrals of Ihram? What are its prohibitions and Sunnahs?

7. How many circumambulations (Tawaf) are there in Hajj? What are the rulings concerning each?
8. What are the conditions to make the Tawaf valid? What are its Sunnahs and the good manners of performing it?
9. What are the conditions for the validity of Sa`y? What are its Sunnahs and the good manners of performing it?
10. It is a time condition for staying in `Arafah to be from .... to ....
11. Mention five of the obligatory integrals of Hajj and five Sunnahs.
12. What is the ruling of enclosure from Hajj?
13. What is combining Hajj and `Umrah called? What is the difference between the ways of combining?
14. What is the Sunnah for the non-pilgrim on the day of sacrifice?

UNIT 4
Conduct

4-1 Morals

A: Excellent Characters

- The core of the message of Islam is the call to excellent characters.
- People of the highest rank on the Day of Resurrection are those who are the best in characters.
- Excellent characters are acquired through fighting the base desires of the self and training it to pursue pious deeds and avoid evil.
- Worship is training and education to achieve the excellence of character.
- The Prophet (peace be upon him) is a model of excellent character, as he had been guided by Allah.[1]

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[1] **Excellent characters:**
The Messenger of Allah (peace be upon him) said:
"Al-Birr (all that which is good) is excellence of character."
(Reported by Muslim)
The Prophet (peace be upon him) said:
"There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection." (Reported by At-Tirmidhi)
The Prophet (peace be upon him) said:
"The most perfect believer with respect to faith is he who is best of them in character." (Reported by At-Tirmidhi)
The Messenger of Allah (peace be upon him) said:
"The dearest and nearest among you to me on the Day of Resurrection will be that who is the best of you in character. The most abhorrent and farthest to me among you will be the talkative, the Mutashaddiqun (those who utter words in a way that shows that they are eloquent), and the arrogant." (Reported by At-Tirmidhi)

Advice

- Advice is sincere words given without an ulterior motive.
- Advice is a manner of the prophets.
- Advice is salvation from Hellfire.
- Advice is required by all people to all people.[2]

The Messenger of Allah (peace be upon him) said to Mu`adh:
"Fear Allah wherever you are, and perform good deeds after doing bad actions, the former will wipe out the latter, and behave decently towards people." (Reported by At-Tirmidhi)
The Prophet (peace be upon him) used to invoke Allah saying:
"And guide me in the best of characters for none but You guides anyone (in) good characters. Remove sins from me, for none else but You can remove sins from me." (Reported by Muslim)
<u>The Prophet Muhammad (peace be upon him) is a good example:</u>
Allah says:

﴿وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ﴾ (القلم: ٤)

This means: "And verily, you (O Muhammad SAW) are on an exalted standard of character." (68, Al-Qalam: 4)

`A'ishah (may Allah be pleased with her) narrated:
"The character of the Messenger of Allah (peace be upon him) was entirely according to the Qur'an." (Reported by Ahmad)

[2] **<u>Advice:</u>**
Allah says:

﴿وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ (العصر: ٣)

This means: "And recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allah has forbidden), and recommend one another to patience." (103, Al-`Asr: 3)
Hud (peace be upon him) says, to his people, in the Holy Qur'an:

﴿وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ﴾ (الأعرف: ٦٨)

This means: "And I am a trustworthy adviser (or well-wisher) for you." (7, Al-A`raf: 68)
Nuh (peace be upon him) says in the Holy Qur'an:



Chastity

- There are levels of chastity, starting with avoiding prohibitions, and then avoiding suspicion.

﴿أبلغكم رسالات ربي وأنصح لكم وأعلم من الله ما لا تعلمون﴾ (الأعراف: ٦٢)

This means: "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not." (7, Al-A`raf: 62)

Salih (peace be upon him) says in the Holy Qur'an:

﴿يا قوم لقد أبلغتكم رسالة ربي ونصحت لكم ولكن لا تحبون الناصحين﴾ (الأعراف: ٧٩)

This means: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers." (7, Al-A`raf: 79)

Shu`ayb (peace be upon him) says in the Holy Qur'an:

﴿وقال يا قوم لقد أبلغتكم رسالات ربي ونصحت لكم﴾ (الأعراف: ٩٣)

This means: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice." (7, Al-A`raf: 93)

Allah says:

﴿لعن الذين كفروا من بني إسرائيل على لسان داوود وعيسى ابن مريم ذلك بما عصوا وكانوا يعتدون. كانوا لا يتناهون عن منكر فعلوه لبئس ما كانوا يفعلون﴾ (المائدة: ٧٨ – ٧٩)

This means: "Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Isa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do." (5, Al-Ma'idah: 78 - 79)

The Prophet of Allah (peace be upon him) said:
"(Our) religion is (calling to giving) advice. We (the Companions) asked: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and common Muslims." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:
"By Him, in whose hand my soul is, you must enjoin what is reputable and forbid what is disreputable, or Allah will certainly soon send punishment on you. Then you will make supplication and you will not be answered." (Reported by At-Tirmidhi)

- The highest rank of chastity is to be chaste even in what is permissible of money, living and enjoyment, with the intention of elevating the self.[3]

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[3] **Chastity:**
Allah says:

﴿لِلْفُقَرَاء الَّذِينَ أُحصِرُواْ فِي سَبِيلِ اللَّهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاء مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنفِقُواْ مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (البقرة: ٢٧٣)

This means: "(Charity is) for Fuqara' (the poor), who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well." (2, Al-Baqarah: 273)

Allah says:

﴿وَابْتَلُواْ الْيَتَامَى حَتَّىَ إِذَا بَلَغُواْ النِّكَاحَ فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلاَ تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُواْ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ (النساء: ٦)

This means: "And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work)." (4, An-Nisa': 6)

The Messenger of Allah (peace be upon him) said:
"Seven are (the persons) whom Allah would give protection with His shade on the Day when there would be no shade but that of Him (i.e. on the Day of Judgment, and they are): ... and a man whom a beautiful woman of high rank seduces (for illicit relation), but he (rejects this offer) saying: I fear Allah." (Reported by Al-Bukhari and Muslim)

`A'ishah (may Allah be pleased with her) said:
"Never had the family of Muhammad (may peace be upon him) eaten to the fill with the bread of wheat for three successive nights until his death." (Reported by Al-Bukhari and Muslim)

`Urwah (may Allah be pleased with him) narrated:
"`A'ishah (may Allah be pleased with her) used to say to me: 'Son of my sister, by Allah, I used to see the new moon, then the new moon, then the new moon, i.e. three moons in two months, and fire was not kindled in the house of Allah's Messenger (may peace be upon him). I (`Urwah) said: Auntie, then what were your means of sustenance? She said: Dates and water." (Reported by Al-Bukhari and Muslim)

Faithfulness

- Faithfulness is the opposite of betrayal and is found in one's full commitment to a promise or an agreement.
- Faithfulness brings grace and reward from Allah.[4]

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[4] **Faithfulness:**
Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ أَوْفُواْ بِالْعُقُودِ﴾ (المائدة: ١)

This means: "O you who believe! Fulfill (your) obligations." (5, Al-Ma'idah: 1)

Allah says:

﴿وَأَوْفُواْ بِعَهْدِ اللّهِ إِذَا عَاهَدتُّمْ وَلاَ تَنقُضُواْ الأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللّهَ عَلَيْكُمْ كَفِيلاً﴾ (النحل: ٩١)

This means: "And fulfill the Covenant of Allah (Bay'ah: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety." (16, An-Nahl: 91)

Allah says:

﴿وَأَوْفُواْ بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤُولاً﴾ (الإسراء: ٣٤)

This means: "And fulfil (every) covenant. Verily! The covenant will be questioned about." (17, Al-Isra': 34)

Allah says:

﴿وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُواْ وَالصَّابِرِينَ فِي الْبَأْسَاء والضَّرَّاء وَحِينَ الْبَأْسِ أُولَـئِكَ الَّذِينَ صَدَقُوا وَأُولَـئِكَ هُمُ الْمُتَّقُونَ﴾ (البقرة: ١٧٧)

This means: "And who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious)." (2, Al-Baqarah: 177)

Allah says:

﴿الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ أُولَـئِكَ هُمُ الْخَاسِرُونَ﴾ (البقرة: ٢٧)

This means: "Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah's religion of Islamic Monotheism, and to practice its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers." (2, Al-Baqarah: 27)

Allah's Messenger (peace be upon him) said:

Forbearance

- Forbearance is patience and self-control especially during times of anger.The prophets displayed the most forbearance.[5]

"Three are the signs of a hypocrite: When he speaks, he tells lies, when he makes a promise, he acts treacherously, and when he is trusted, he betrays (whoever trusted him)." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. They are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner." (Reported by Al-Bukhari)

[5] **Forbearance:**

Allah says:

﴿وإذا خاطبهم الجاهلون قالوا سلاما﴾ (الفرقان: ٦٣)

This means: "And when the foolish address them (with bad words) they reply back with mild words of gentleness." (25, Al-Furqan: 63)

Allah says:

﴿وإذا سمعوا اللغو أعرضوا عنه وقالوا لنا أعمالنا ولكم أعمالكم سلام عليكم لا نبتغي الجاهلين﴾ (القصص: ٥٥)

This means: "And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: To us our deeds, and to you your deeds. Peace be to you. We seek not the ignorant." (28, Al-Qasas: 55)

Allah says:

﴿والذين هم عن اللغو معرضون﴾ (المؤمنون: ٣)

This means: "And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden)." (23, Al-Mu'minun: 3)

The Messenger of Allah (peace be upon him) said:

"The strong man is not that who wrestles, but the strong man is that who controls himself in a fit of rage." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"And if a man imputes to you of bad things he knows you possess, do not impute to him bad things that you know he has." (Reported by Abu Dawud)

Abu Hurayrah (may Allah be pleased with him) narrated that a man said to the Messenger of Allah (peace be upon him):

"I have relatives with whom I try to maintain ties of relationship, but they sever their relations with me; whom I treat kindly but they treat me badly, with whom I am gentle but who are rough to me." He replied, "If you are as you say, it is as if you are applying hot ashes to them (they will bear the

Forgiveness

- Forgiveness is to forget harm and its impact within the heart, and it is more than just pardoning.
- Forgiveness is a sign of established belief.
- Forgiveness is an attribute of the prophets and pious people.[6]

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results of such bad conduct) and you will not be without a supporter against them from Allah as long as you do so." (Reported by Muslim)

The Holy Prophet (peace be upon him) said:

"The one who swallows up anger in spite of possessing the power to give effect to his anger will be called out by Allah, the Exalted, to the forefront of the creatures on the Resurrection Day and will be put to option about any pure-eyed virgin he will like." (Reported by Abu Dawud and At-Tirmidhi)

The Messenger of Allah (peace be upon him) said to Ashajj `Abdul Qays (may Allah be pleased with him):

"You possess two such qualities as Allah loves. These are forbearance and leniency." (Reported by Muslim)

[6] **<u>Forgiveness:</u>**

Allah says:

﴿فَاعْفُواْ وَاصْفَحُواْ حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ﴾ (البقرة: ١٠٩)

This means: "But forgive and overlook, till Allah brings His Command." (2, Al-Baqarah: 109)

Allah says:

﴿فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللّهَ يُحِبُّ الْمُحْسِنِينَ﴾ (المائدة: ١٣)

This means: "But forgive them, and overlook (their misdeeds). Verily, Allah loves Al-Muhsinun (good-doers)." (5, Al-Ma'idah: 13)

Allah says:

﴿فَاصْفَحِ الصَّفْحَ الْجَمِيلَ﴾ (الحجر: ٨٥)

This means: "So overlook (O Muhammad SAW), their faults with gracious forgiveness." (15, Al-Hijr: 85)

Allah says:

﴿ولا تَسْتَوِي الْحَسَنَةُ ولا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّه وَلِيٌّ حَمِيم﴾ (فصلت: ٣٤)

This means: "The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! He, between whom and you there was enmity, (will become) as though he was a close friend." (41, Fussilat: 34)

Generosity

- Islam calls to generosity and prohibits stinginess and avarice.
- A condition for generosity is that it should be done without reproach or hurt.[7]

Allah says:

﴿وَجَزَاء سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّه﴾ (الشورى: ٤٠)

This means: "The recompense for an evil is an evil like thereof, But whoever forgives and makes reconciliation, his reward is due from Allah." (42, Ash-Shura: 40)

Allah says:

﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُور﴾ (الشورى: ٤٣)

This means: "And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah." (42, Ash-Shura: 43)

Ibn Kathir reported that the Prophet (peace be upon him) said, on the Conquest of Mecca:

"O you people of Quraysh! What do you think of the treatment that I am about to accord to you?" They replied: O noble brother and son of noble brother! We expect nothing but goodness from you. Upon this he said: I speak to you in the same words as Yusuf (the Prophet Joseph) spoke unto his brothers:

﴿لاَ تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ﴾ (يوسف: ٩٢)

"No reproach on you this day." (12, Yusuf: 92)

The Prophet then added, "Go your way, for you are freed ones."

The Prophet (peace be upon him) said:

"Allah augments the honor of that who forgives." (Reported by Muslim)

[7] **<u>Generosity:</u>**

Allah says:

﴿فَأَمَّا مَن أَعْطَى وَاتَّقَى. وَصَدَّقَ بِالْحُسْنَى. فَسَنُيَسِّرُهُ لِلْيُسْرَى. وَأَمَّا مَن بَخِلَ وَاسْتَغْنَى. وَكَذَّبَ بِالْحُسْنَى. فَسَنُيَسِّرُهُ لِلْعُسْرَى. وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى﴾ (الليل: ٥ – ١١)

This means: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna (goodness). We will make smooth for him the path of ease. But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna. We will make smooth for him the path for evil; And what will his wealth benefit him when he goes down (in destruction)." (92, Al-Layl: 5 - 11)

Allah says:

﴿وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ﴾ (الحشر: ٩)

This means: "And whosoever is saved from his own covetousness, such are they who will be the successful." (59, Al-Hashr: 9)

Allah says:

﴿وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ﴾ (المنافقون: ١٠)

This means: "And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)]." (63, Al-Munafiqun: 10)

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ أَنفِقُواْ مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الأَرْضِ وَلاَ تَيَمَّمُواْ الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾ (البقرة: ٢٦٧)

This means: "You who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it." (2, Al-Baqarah: 267)

Allah says:

﴿لَن تَنَالُواْ الْبِرَّ حَتَّى تُنفِقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْ مِن شَيْءٍ فَإِنَّ اللّهَ بِهِ عَلِيمٌ﴾ (آل عمران: ٩٢)

This means: "By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well." (3, Al-`Imran: 92)

Allah says:

﴿مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّئَةُ حَبَّةٍ وَاللّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللّهُ وَاسِعٌ عَلِيمٌ﴾ (البقرة: ٢٦١)

This means: "The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower." (2, Al-Baqarah: 261)

There are many more verses that urge people to be generous.

Allah's Messenger (peace be upon him) said:

"Every day, servants (of Allah) get up at morn, two angels descend. One of them says: O Allah, give him more who spends (for the sake of Allah), and the other says: O Allah, bring destruction to one who withholds."

(Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

Honesty

- Honesty is the opposite of betrayal. It is to fulfill others' rights even if they were traitors.

- The Prophet was known as 'the most Honest' before revelation. It is also an attribute of all the messengers and the righteous bondmen of Allah.

- Honesty in knowledge is to continue learning and be accurate in conveying it to people.

"And give up miserliness as it was a cause of perishing those who lived before you. It drove them to shed each others' blood and breach each others' sanctity." (Reported by Muslim)

The Prophet (peace be upon him) said:

"He who believes in Allah and the Last Day, let him show hospitality to his guest." (Reported by Al-Bukhari)

He (peace be upon him) also said:

"Two qualities are not in a Muslim; stinginess and bad manners." (Reported by At-Tirmidhi)

The Messenger of Allah (peace be upon him) said:

"What is most evil in a man are alarming niggardliness and unrestrained cowardice." (Reported by Abu Dawud)

Allah's Messenger (peace be upon him) said:

"No envy except in two: A man whom Allah has given property, empowering him to dispose of it (on what is right), and a man whom Allah has given wisdom by which he judges and teaches it." (Reported by Al-Bukhari and Muslim)

Allah's Messenger (peace be upon him) said:

"Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied: O Allah's Messenger! There is none among us but loves his own wealth more. The Prophet said, "So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death." (Reported by Al-Bukhari)

The Messenger of Allah (peace be upon him) said:

"Protect yourselves from Hell-fire even though by giving half of a date in charity." (Reported by Al-Bukhari)

- Honesty in treating people is to keep their secrets and to give them their complete rights without delay.[8]

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[8] **Honesty:**
Allah says:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّواْ الأَمَانَاتِ إِلَى أَهْلِهَا﴾ (النساء: ٥٨)

This means: "Verily! Allah commands that you should render back the trusts to those, to whom they are due." (4, An-Nisa': 58)

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَخُونُواْ اللَّهَ وَالرَّسُولَ وَتَخُونُواْ أَمَانَاتِكُمْ وَأَنتُمْ تَعْلَمُونَ﴾ (الأنفال: ٢٧)

This means: "O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you, and all the duties which Allah has ordained for you)." (8, Al-Anfal: 27)

Allah says:

﴿إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَاوَاتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولاً﴾ (الأحزاب: ٧٢)

This means: "Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)." (33, Al-Ahzab: 72)

Allah says:

﴿إِنَّ اللَّهَ لاَ يُحِبُّ الخَائِنِينَ﴾ (الأنفال: ٥٨)

This means: "Certainly Allah likes not the treacherous." (8, Al-Anfal: 58)

Allah says:

﴿وَلاَ تَكْتُمُواْ الشَّهَادَةَ وَمَن يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾ (البقرة: ٢٨٣)

This means: "And conceal not the evidence (testimony) for he, who hides it, surely his heart is sinful. And Allah is All-Knower of what you do." (2, Al-Baqarah: 283)

The Messenger of Allah (peace be upon him) said:
"All of you are guardians and are responsible for your wards. The ruler is a guardian of his subjects and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for you wards." (Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) said:

"Pay the deposit to him who deposited it with you, and do not betray him who betrayed you." (Reported by Ad-Darqatni)

<u>The honesty of the prophets:</u>

Allah says:

﴿إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾ (الشعراء: ١٠٦ – ١٠٧)

This means: "When their brother Nuh (Noah) said to them: "Will you not fear Allah and obey Him? I am a trustworthy Messenger to you."
(26, Ash-Shu`ara': 106 - 107)

Allah says:

﴿إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾ (الشعراء: ١٢٤ – ١٢٥)

This means: "When their brother Hud said to them: Will you not fear Allah and obey Him? Verily! I am a trustworthy Messenger to you."
(26, Ash-Shu`ara': 124 - 125)

Allah says:

﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ﴾ (الأعراف: ٦٨)

This means: "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you." (7, Al-A`raf: 68)

Allah says:

﴿إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾ (الشعراء: ١٤٢ – ١٤٣)

This means: "When their brother Salih (Saleh) said to them: Will you not fear Allah and obey Him? I am a trustworthy Messenger to you."
(26, Ash-Shu`ara': 142 - 143)

Allah says:

﴿إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾ (الشعراء: ١٦١ – ١٦٢)

This means: "When their brother Lut (Lot) said to them: Will you not fear Allah and obey Him? Verily! I am a trustworthy Messenger to you."
(26, As-Shu`ara': 161 - 162)

Allah says:

﴿إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ. إِنِّي لَكُم رَسُولٌ أَمِينٌ﴾ (الشعراء: ١٧٧ – ١٧٨)

This means: "When Shu'ayb (Shuaib) said to them: "Will you not fear Allah (and obey Him)? I am a trustworthy Messenger to you.""
(26, Ash-Shu`ara': 177 - 178)

Allah says:

﴿وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ. أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾
(الدخان: ١٧ – ١٨)

This means: "And indeed We tried before them Fir'awn's (Pharaoh) people, when there came to them a noble (trustworthy) Messenger [i.e. Musa (Moses)] Saying: "Restore to me the slaves of Allah (i.e. the Children of Israel). Verily! I am to you a Messenger worthy of all trust.""
(44, Ad-Dukhan: 17 - 18)

<u>Honesty in knowledge:</u>

Humility

- Allah commanded us to be humble and prohibited us from haughtiness, by praising humble people and warning those who are proud.[9]

The Messenger of Allah (peace be upon him) said to `Ali (may Allah be pleased with him):

"By Allah, if a single person is guided by Allah through you, it will be better for you than the red (valuable) camels."

(Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally, then surely let him occupy his seat in Hell-Fire." (Reported by Al-Bukhari and Muslim)

<u>Honesty in dealing with people:</u>

Allah says:

﴿وَلاَ تَكْتُمُواْ الشَّهَادَةَ وَمَن يَكْتُمْهَا فَإِنَّه آثِمٌ قَلْبُهُ وَاللّهُ بِمَا تَعْمَلُونَ عَلِيم﴾ (البقرة: ٢٨٣)

This means: "And conceal not the evidence (testimony) for he, who hides it, surely his heart is sinful. And Allah is All-Knower of what you do." (2, Al-Baqarah: 283)

The Prophet (peace be upon him) said:

"That who deceives is not of us." (Reported by Muslim)

The Messenger of Allah (peace be upon him) said:

"That who misappropriates the right of a Muslim by taking a false oath, Allah will make the fire of Hell obligatory for him, and Paradise will be forbidden for him." A man said to him: Messenger of Allah, even if it is something insignificant? He replied, "Yes, even if it is the twig of the Arak tree." (Reported by An-Nasa'i and Muslim)

The Messenger of Allah (peace be upon him) said:

"Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him." (Reported by Al-Bukhari)

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said:

"Allah, the Exalted, said: I will be the adversary of three persons on the Day of Judgment. One who makes a covenant in My name and then breaks it, one who sells a free man as a slave and devours his price, and one who hires a workman and having taken full work from him, denied him his wages." (Reported by Al-Bukhari)

[9]<u>Humility:</u>

Allah says:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الأَرْضِ هَوْنًا﴾ (الفرقان: ٦٣)

This means: "And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility. (25, Al-Furqan: 63)

Allah says:

﴿وَلاَ تَمْشِ فِي الأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولا﴾ (الإسراء: ٣٧)

This means: "And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height." (17, Al-Isra': 37)

Allah says:

﴿وَلا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلا تَمْشِ فِي الأَرْضِ مَرَحًا إِنَّ اللَّهَ لا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ. وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ إِنَّ أَنكَرَ الأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾ (لقمان: ١٨ - ١٩)

This means: "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass." (31, Luqman: 18 - 19)

Allah says:

﴿وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾ (الحجر: ٨٨)

This means: "And lower your wings for the believers." (15, Al-Hijr: 88)

Allah says:

﴿تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لا يُرِيدُونَ عُلُوًّا فِي الأَرْضِ وَلا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾ (القصص: ٨٣)

This means: "That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqun (pious)." (28, Al-Qasas: 83)

The Messenger of Allah (peace be upon him) said:

"Wealth does not decrease by giving charity. Allah augments the honor of that who forgives, and that who behaves modestly Allah will exalt him in ranks." (Reported by Muslim)

The Messenger of Allah (peace be upon him) said:

"It is Allah's Law that He lowers whatever raises itself in the world." (Reported by Al-Bukhari)

The Messenger of Allah (peace be upon him) said:

"The most abhorrent and farthest to me among you will be the talkative, the Mutashaddiqun (those who utter words in a way that shows that they are eloquent) and the arrogant." (Reported by At-Tirmidhi)

The Messenger of Allah (peace be upon him) said:

"Verily, Allah has revealed to me that you should be humble. No one should transgress against one another, and no one should hold himself in high esteem." (Reported by Muslim)

The Messenger of Allah (peace be upon him) said:

Justice

- Obligatory justice is to give everyone his right, to take one's right, and to treat people equally.

- The oppressed should triumph over injustice.[10]

"Now, shall I inform you about the inmates of Hell? Every ignoble, impertinent, and proud man." (Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) said:
"There are three types of persons to whom Allah will not speak in the Day of Resurrection nor will He purify them or look at them and they will have a painful punishment. They are: an aged man who commits fornication, a ruler who is a great liar, and an arrogant poor person."
(Reported by Muslim)
The Messenger of Allah (peace be upon him) said:
"Allah, the Exalted, says: Honor is My lower garment and Pride is My cloak. Whoever vies with Me in one of them, I shall torment him."
(Reported by Muslim)
The Messenger of Allah (peace be upon him) said:
"A well-dressed man was walking proudly. He had combed his hair and he was walking majestically when Allah caused him to be swallowed up by the earth. Now he will continue to toss about in it till the Day of Resurrection." (Reported by Al-Bukhari and Muslim)

[10] **Justice:**
Allah says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاء ذِي الْقُرْبَى﴾ (النحل: ٩٠)

This means: "Verily, Allah enjoins Al-`Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin." (16, An-Nahl: 90)
Allah says:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤدُّواْ الأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُواْ بِالْعَدْلِ﴾ (النساء: ٥٨)

This means: "Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice." (4, An-Nisa': 58)
Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ كُونُواْ قَوَّامِينَ بِالْقِسْطِ شُهَدَاء لِلَّهِ وَلَوْ عَلَى أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقَيرًا فَاللَّهُ أَوْلَى بِهِمَا فَلاَ تَتَّبِعُواْ الْهَوَى أَن تَعْدِلُواْ﴾ (النساء: ١٣٥)

This means: "O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin,

Mercy

- Mercy is to be compassionate and tender-hearted towards others.

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be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice." (4, An-Nisa': 135)

Allah says:

﴿يا أيُّها الَّذين آمَنُوا كُونُوا قَوَّامينَ للَّه شُهَدَاء بالْقسْط ولا يَجْرمَنَّكُمْ شنَآنُ قَوْم علَى ألاَّ تَعْدلُوا اعْدلُوا هُوَ أقْــربُ للتَّقْوَى واتَّقُوا اللَّهَ إنَّ اللَّهَ خَبيرٌ بمَا تَعْمَلُونَ﴾ (المائدة: ٨)

This means: "O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do." (5, Al-Ma'idah: 8)

Allah says:

﴿وإذَا قُلْتُمْ فَاعْدلُوا ولَوْ كَانَ ذَا قُرْبَى﴾ (الأنعام: ١٥٢)

This means: "And when you speak, then be just, even if it should be to a near kinsman." (6, Al-An`am: 152)

Allah says:

﴿ولَمَن انتَصَرَ بَعْدَ ظُلْمه فَأُولَئكَ مَا علَيْهم مّن سَبيل﴾ (الشورى: ٤١)

This means: "And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them." (42, Ash-Shura: 41)

The Prophet (peace be upon him) said:

"O people, those who have gone before you were destroyed because if any one of high rank committed theft amongst them, they would spare him. If any one of low rank committed theft, they would inflict the prescribed penalty upon him. By Allah, if Fatimah, the daughter of Muhammad, were to steal, I would have her hand cut off." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"Seven are (the persons) whom Allah would give protection with His shade on the Day when there would be no shade but that of Him (i.e. on the Day of Judgment, and they are): A just ruler, a youth who grew up worshipping Allah; a person whose heart is attached to mosques; two persons who love, meet and depart from each other for the Sake of Allah; a man whom a beautiful woman of high rank seduces (for illicit relation), but he (rejects this offer) saying: I fear Allah; a person who gives charity and conceals it (to such an extent) that the right hand does not know what the left has given: and a person who remembered Allah in privacy and his eyes shed tears." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Those who act justly will be seated upon pulpits of light in the presence of Allah. They will be those who do justice in their decisions, in matters relating to their families and in all that they undertake to do."
(Reported by Muslim)

- The Prophet (peace be upon him) was a model of mercy.[11]

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[11]**Mercy:**

Allah says:

﴿ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وتواصوا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ. أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ﴾ (البلد: ١٧ – ١٨)

This means: "Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. They are those on the Right Hand (the dwellers of Paradise)." (90, Al-Balad: 17 - 18)

The Messenger of Allah (peace be upon him) said:

"The believers in their mutual kindness, compassion and sympathy are like the body. If one of the organs is afflicted, the whole body responds to it with wakefulness and fever." (Reported by Muslim)

The Messenger of Allah (peace be upon him) said:

"Allah bestows His Mercy on the merciful among His slaves."
(Reported by Al-Bukhari)

The Prophet (peace be upon him) said:

"The Compassionate One (i.e., Allah) has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven (i.e. Allah) will show mercy to you." (Reported by At-Tirmidhi)

The Prophet (peace be upon him) said:

"That who does not show mercy to others will not be shown mercy." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Mercy is taken away only from him who is miserable." (Reported by At-Tirmidhi)

Allah's Messenger (peace be upon him) said:

"A man was walking on his way when he became awfully thirsty. He found a well and he got down into the well and drank from it. Then, he went away. Suddenly, he saw a dog panting out of thirst. The man thought that the dog was extremely thirsty as he was. Therefore, he descended into the well. He filled up his scuff with water and held it in his mouth. He climbed up and quenched the thirst of the dog. Allah held his action in high esteem and forgave him. The Companions (may Allah be pleased with them) said: Shall we be rewarded for showing kindness to animals also? He said: A reward is given in connection with every living creature." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"A woman was punished because of a cat which she had jailed until it died and hence she entered the Hell. She did not allow it to eat or drink as it was confined nor did she free it so that it might eat the insects of the earth." (Reported by Al-Bukhari)

The Messenger of Allah (peace be upon him) said:

Modesty

- It is a kind of behavior which causes one to refrain from obscene words and deeds, as well as preventing oneself from not fulfilling the rights of others.
- Modesty is part of faith and both call to the good and ward off evil.
- A fair example is the Prophet (peace be upon him) who was more modest than the virgin in her room .
- Modesty does not mean restraining oneself from speaking the truth, learning, commanding the right and prohibiting the wrong.[12]

"I stand up to lead the prayer with the intention of prolonging it. Then, I hear the cry of an infant and I shorten the prayer lest I should make it burdensome for his mother." (Reported by Al-Bukhari)

[12] **Modesty:**
Allah says:

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ. وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾ (النور: ٣٠ – ٣١)

This means: "Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands and faces, or outer dress like veil, gloves, head-cover, apron, etc.)." (24, An-Nur: 30 - 31)

The Messenger of Allah (peace be upon him) said:
"Faith has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: 'La ilaha illa Allah' (there is no true god except Allah) while the least of them is the removal of harmful objects from the road. And modesty is a branch of faith." (Reported by Muslim)
The Messenger of Allah (peace be upon him) said:
"Modesty does not bring anything except good." (Reported by Muslim)

Pardon

- Pardon is to give up one's right in money and retaliation.
- Allah gives good tidings and praises those who pardon their fellow men.[13]

It was narrated:
"The Messenger of Allah (peace be upon him) was even more modest than a virgin behind her veil." (Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) said:
"Every one of my followers will be forgiven except those who display their wrong-doings in the open." (Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) passed by a man of the Ansar who was admonishing his brother regarding modesty. The Messenger of Allah (peace be upon him) said:
"Leave him alone, for modesty is a part of faith." (Reported by Al-Bukhari)
The Messenger of Allah (peace be upon him) said:
"Among the admonitions which have been survived after the previous prophets and conveyed to people is: If you are not modest, you may do whatever you like." (Reported by Al-Bukhari)

[13] <u>Pardon:</u>
Allah says:

﴿وجزاء سيّئة سيّئةٌ مّثْلُها فمنْ عفا وأصْلح فأجْرُهُ على اللّه﴾ (الشورى: ٤٠)

This means: "The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah." (42, Ash-Shura: 40)
Allah says:

﴿خُذ الْعفْو وأْمُرْ بِالْعُرْف وأعْرِضْ عن الْجاهلين﴾ (الأعراف: ١٩٩)

This means: "Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)." (7, Al-A`raf: 199)
Allah says:

﴿وأن تعْفُواْ أقْربُ للتّقْوى ولا تنسوُاْ الْفضْل بيْنكُم﴾ (البقرة: ٢٣٧)

This means: "And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness). And do not forget liberality between yourselves." (2, Al-Baqarah: 237)

The Messenger of Allah (peace be upon him) said:
"Wealth does not decrease by giving charity. Allah augments the honor of that who forgives, and that who behaves modestly Allah will exalt him in ranks." (Reported by Muslim)
`A'ishah (may Allah be pleased with her) narrated:

Patience

- Patience is to make the self endure what it suffers from, and to tolerate misfortune with contentment and admission without annoyance or complaint. Patience can be in enduring affliction, doing pious deeds, and warding off sins.[14]

"Whenever the Prophet (peace be upon him) was given a choice, he would choose the easier course as long as it was not a sin. Yet, if it was sinful, he would avoid it. Nor did he ever take revenge over anybody for his own sake. However, when Allah's legal bindings were outraged, he would take revenge for Allah's Sake." (Reported by Al-Bukhari and Muslim)

The Prophet Muhammad (peace be upon him) used to supplicate Allah saying:
"O Allah! You are Most Forgiving and You love forgiveness, so forgive me." (Reported by Ibn Majah)

[14] **Patience:**
Allah says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُواْ اصْبِرُوا وَصَابِرُواْ وَرَابِطُواْ وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (آل عمران: ٢٠٠)

This means: "You who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful." (3, Al-`Imran: 200)
Allah says:

﴿وَبَشِّرِ الصَّابِرِينَ. الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُواْ إِنَّا لِلّهِ وَإِنَّـا إِلَيْهِ رَاجِعونَ. أُولَـئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَـئِكَ هُمُ الْمُهْتَدُونَ﴾ (البقرة: ١٥٥ -١٥٧)

This means: "But give glad tidings to As-Sabirun (the patient). Who, when afflicted with calamity, say: Truly! To Allah we belong and truly, to Him we shall return. They are those on whom are the Salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones." (2, Al-Baqarah: 155 - 157)
Allah says:

﴿إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾ (الزمر: ١٠)

This means: "Only those who are patient shall receive their rewards in full, without reckoning." (39, Az-Zumar: 10)

There are many other verses that urge people to be patient.
The Messenger of Allah (peace be upon him) said:
"How excellent is the case of a faithful servant! There is good for him in everything and this is not the case with anyone except him. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him." (Reported by Muslim)

- Patience is found when the Muslim continuously remembers that Allah's orders are effective, His judgment is just and His ordinance executable, whether the bondman be patient or not.

- Being patient during times of affliction expiates evil deeds.

- A Muslim wards off sin and harm by practicing patience and forgiveness.

- Patience includes keeping secrets.

Perfection (Ihsan)

- One has to do his best in performing good deeds.

The Messenger of Allah (peace be upon him) said:
"And endurance is a glow." (Reported by Muslim)
The Messenger of Allah (peace be upon him) said:
"He who refrains from begging, Allah safeguards him against want, and he who seeks sufficiency, Allah will keep him in a state of sufficiency, and he who shows patience, Allah will grant him power to be patient, and none is blessed with an endowment better and greater than patience."
(Reported by Al-Bukhari)
Allah's Messenger (peace be upon him) said:
"Anyone whom Allah intends good for him is made to suffer from some affliction." (Reported by Al-Bukhari)
Allah's Messenger (peace be upon him) said:
"Allah, the Glorious and Exalted, says: When I afflict my servant in his two dear things (i.e., his eyes), and he endures patiently, I shall compensate him for them with Paradise." (Reported by Al-Bukhari)
The Messenger of Allah (peace be upon him) said:
"A Muslim male or female continues to remain under trial with respect to his life, property, and offspring till he or she faces Allah, the Exalted, in a state in which all his or her sins have been expiated."
(Reported by At-Tirmidhi)
Allah's Messenger (peace be upon him) said:
"The greatness of reward is accompanied by the greatness of distress. If Allah, the Exalted, loves people, He afflicts them with trials. One who is content with that (trial), all the consent is for him, and one who is annoyed with it, all the wrath is for him." (Reported by At-Tirmidhi)

- One has to do his best in acts of worship by fulfilling all the conditions, pillars and manners of each act.
- One has to do his best in all dealings with parents, relatives, orphans, indigent people, wayfarers, and even animals.
- One should do his best in performing work whether manual or professional.[15]

Preference

- Preference is to prefer others over one's self.

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[15] **Perfection (Ihsan):**
Allah says:

﴿إِنَّ اللّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاء ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاء وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (النحل: ٩٠)

This means: "Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed." (16, An-Nahl: 90)

Allah says:

﴿وَأَحْسِنُوَاْ إِنَّ اللّهَ يُحِبُّ الْمُحْسِنِينَ﴾ (البقرة: ١٩٥)

This means: "And do good. Truly, Allah loves Al-Muhsinun (the good-doers)." (2, Al-Baqarah: 195)

The Messenger of Allah (peace be upon him) said:

"Verily Allah has prescribed perfection towards everything. So, if you slaughter, let it be in the best manner. When you sacrifice (an animal), do it in a good way. Let one of you sharpen his knife and comfort his sacrificial animal (reduce its pain)." (Reported by Muslim)

- Preference is a sign of true belief .[16]

Sincerity

- Sincerity is deeds that are done purely for the sake of Allah without hypocrisy, seeking fame or praise of people.
- Sincerity is obligatory for acceptability of faith, intention, worship, sayings, and deeds.
- Sincerity and truthfulness are inseparable.[17]

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[16] **Preference:**
Allah says:

﴿ويُؤْثِرُون على أنفسهِمْ ولوْ كان بِهِمْ خصاصةٌ ومَن يُوق شُحّ نفْسه فأُولئك هُمُ الْمُفْلحُون﴾ (الحشر: ٩)

This means: "And they give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (59, Al-Hashr: 9)

The Prophet (peace be upon him) said:

"None amongst you is a truthful believer until he likes for his brother which he loves for himself." (Reported by Al-Bukhari and Muslim)

[17] **Sincerity:**
Allah says:

﴿ألا للّه الدّينُ الْخالص﴾ (الزمر: ٣)

This means: "Surely, the religion (i.e. the worship and the obedience) is for Allah only." (39, Az-Zumar: 3)

Allah says:

﴿قُلْ إنّي أُمرْتُ أنْ أعْبُدَ اللّه مُخْلصا لَهُ الدّين﴾(الزمر: ١١)

This means: "Say (O Muhammad SAW): "Verily, I am commanded to worship Allah (Alone) by obeying Him and doing religious deeds sincerely for Allah's sake only and not to show off, and not to set up rivals with Him in worship."" (39, Az-Zumar: 11)

Allah says:

﴿قُل اللّه أعْبُدُ مُخْلصا لَهُ ديني﴾ (الزمر: ١٤)

This means: "Say (O Muhammad SAW) "Allah Alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship."" (39, Az-Zumar: 14)

Allah says:

﴿وما أُمرُوا إلّا ليعْبُدُوا اللّه مُخْلصين لهُ الدّين حُنفاء ويُقيمُوا الصّلاة ويُؤْتُوا الزّكاة وذلك دينُ الْقيّمة﴾ (البينة: ٥)

Trust

- The believer should put all his trust in Allah.
- True trust is through pursuing all required procedures.
- The Muslim should depend on himself in work and earning money, and not to be dependent on others.[18]

This means: "And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salah (Iqamat-as-Salah) and give Zakah: and that is the right religion." (98, Al-Bayyinah: 5)

Allah says:

﴿إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لا نُرِيدُ مِنكُمْ جَزَاءً وَلا شُكُورًا﴾ (الإنسان: ٩)

This means: "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you." (76, Al-Insan: 9)

The Prophet (peace be upon him) said:

"The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart: None has the right to be worshipped but Allah."
(Reported by Al-Bukhari)

The Prophet (peace be upon him) said:

"He who is consulted should be trustworthy." (Reported by At-Tirmidhi)

[18] **Trust:**

Allah says:

﴿اللَّهُ لا إِلَهَ إِلاَّ هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ (التغابن: ١٣)

This means: "Allah! La ilaha illa Huwa (none has the right to be worshipped but He), and in Allah (Alone), therefore, let the believers put their trust." (64, At-Taghabun: 13)

Allah says:

﴿إِنِ الْحُكْمُ إِلاَّ لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾ (يوسف: ٦٧)

This means: "Verily! The decision rests only with Allah. In him, I put my trust and let all those that trust, put their trust in Him." (12, Yusuf: 67)

Allah says:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لانفَضُّواْ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ (آل عمران: ١٥٩)

This means: "And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness

Truthfulness

- Truthfulness is that one's sayings conform with reality.
- Truthfulness with oneself is to have true belief and intention.
- In truthfulness, there is comfort of conscience and tranquility.
- Truthfulness blesses one's earnings and augments charity.

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for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)." (3, Al-`Imran: 159)

Allah says:

﴿فَإِن تَوَلَّوْاْ فَقُلْ حَسْبِيَ اللّهُ لا إِلَـهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾ (التوبة: ١٢٩)

This means: "But if they turn away, say (O Muhammad SAW): "Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne." (9, At-Tawbah: 129)

Allah says:

﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ (الطلاق: ٣)

This means: "And whosoever puts his trust in Allah, then He will suffice him." (65, At-Talaq: 3)

There are other verses that urge Muslims to put their trust in Allah.

The Messenger of Allah (peace be upon him) said:

"If you all pin your trust in Allah with due reliance, He will certainly give you provision as He supplies provisions to birds who get up hungry in the morning and return with full belly at dusk." (Reported by At-Tirmidhi)

The Prophet Muhammad (peace be upon him) said about the seventy thousands who shall enter Paradise without being taken to account and torment:

"They are those who do not pronounce (non-Islamic) Ruqyah on others, nor seek Ruqyah to be pronounced to them (as a means for protection from evils) nor believe in evil omens, but trust in their Lord."
(Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"When a man goes out of his house and utters: 'In the Name of Allah; I trust in Allah; there is no might and no power (to resist evil) but in Allah', the following (words) will be said to him at that time: 'You are guided, defended and protected.' And the devil will go far away from him." (Reported by Abu Dawud)

- Lying is a sign of hypocrisy.[19]

B: Evil characters

They are the opposite of all virtues mentioned above, in addition to the following:

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[19] **Truthfulness:**
Allah says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَكُونُواْ مَعَ الصَّادِقِينَ﴾ (التوبة: ١١٩)

This means: "O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)." (9, At-Tawbah: 119)

Allah says:

﴿وَالَّذِي جَاء بِالصِّدْقِ وَصَدَّقَ بِهِ أُوْلَئِكَ هُمُ الْمُتَّقُونَ﴾ (الزمر: ٣٣)

This means: "And he (Muhammad SAW) who has brought the truth (this Qur'an and Islamic Monotheism) and (those who) believed therein (i.e. the true believers of Islamic Monotheism), those are Al- Muttaqun (the pious and righteous persons)." (39, Az-Zumar: 33)

Allah says:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَى نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلا﴾ (الأحزاب: ٢٣)

This means: "Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least." (33, Al-Ahzab: 23)

The Holy Prophet (peace be upon him) said:

"Truth leads to piety, and piety leads to Paradise. A man persists in telling the truth till he is enrolled with Allah as a truthful man. Falsehood leads to vice, and vice leads to the Fire (Hell). A person goes on telling lies till he is recorded to be a liar (in the Sight of) Allah." (Reported by Muslim)

The Prophet (peace be upon him) said:

"Should not I inform you of the most grievous of the grave sins?" (The Prophet) repeated it three times, and then said: Associating anyone with Allah, and disobedience to parents. The Prophet (peace be upon him) was reclining, then he sat up and said,"And false testimony, or false utterance", and repeated it so many times that we wished that he should become silent." (Reported by Al-Bukhari and Muslim)

Backbiting

- Backbiting is to mention your fellowman in his absence with what he deplores, whether expressly, insinuatingly or by gesture even if what is said happens to be true.
- Backbiting is remedied by being pious due to fear of Allah, and being occupied with overcoming the defects and evils within oneself.
- Backbiting is permissible only to raise a complaint, change something prohibited, give a warning, or for consultation.
- Negative suspicions are also considered a kind of backbiting but are perpetrated by the heart.[20]

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[20] <u>Backbiting:</u>
Allah says:

﴿ولا يغتب بعضكم بعضا أيحب أحدكم أن يأكل لحم أخيه ميتا فكرهتموه﴾ (الحجرات: ١٢)

This means: "Neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)." (49, Al-Hujurat: 12)

Allah says:

﴿والذين يؤذون المؤمنين والمؤمنات بغير ما اكتسبوا فقد احتملوا بهتانا وإثما مبينا﴾ (الأحزاب: ٥٨)

This means: "And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin. (33, Al-Ahzab: 58)

Allah's Messenger (peace be upon him) said:
"The blood, honor, and property of a Muslim are forbidden for all Muslims." (Reported by Muslim)

The Messenger of Allah (peace be upon him) said:
"That who has done a wrong affecting his brother's honor or anything else must ask his forgiveness for it today before he will have neither dinar nor dirham. If he has done some good deeds, an amount equal to his wrongdoing will be deducted from them. But if he has not done good deeds, he will be burdened with the evil deeds of the one he wronged in the same proportion." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:
"O community of people, who believed by their tongue, but belief did not enter their hearts, do not backbite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault,

Envy

- Envy is not only to hate the good for others, but also to wish it to be gone from them. One may even strive for that purpose.
- Al-Ghibtah is to wish to have others' achievements in knowledge, wealth, or good conditions without wishing them to be gone from them.
- Envy, but not Al-Ghibtah, is a mischief in religion because it infers that one is displeased with the ordainments of Allah. It is also a mischief in this worldly life because it promotes grief, affliction, the feelings of depravity and hatred among people.[21]

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and if Allah searches for the fault of anyone, He disgraces him in his house." (Reported by Abu Dawud)
The Prophet (peace be upon him) said:
"The creditor has the right to demand." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"Delay in payment on the part of one who possesses means makes it lawful to dishonor and punish him." (Reported by Al-Bukhari)
Ibn Al-Mubarak said that "dishonor" means that he may be spoken to roughly and "punish" means he may be imprisoned for it.

[21] **Envy:**
Allah says:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ﴾ (النساء: ٥٤)

This means: "Or do they envy men (Muhammad SAW and his followers) for what Allah has given them of His Bounty?" (4, An-Nisa': 54)
Allah says:

﴿إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا﴾ (آل عمران: ١٢٠)

This means: "If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it." (3, Al-`Imran: 120)
Allah says:

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ كُفَّاراً حَسَدًا مِّنْ عِندِ أَنفُسِهِم﴾ (البقرة: ١٠٩)

This means: "Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves." (2, Al-Baqarah: 109)
Allah says:

Idleness and Helplessness

- Idleness and helplessness are two forms of behavior that were condemned by the Prophet (peace be upon him).
- Among the signs of helplessness and idleness is becoming lazy to perform prayers, leaving useful deeds and spending time in playfulness and nonsense, and lagging behind in offering charity.[22]

﴿أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ﴾ (الزخرف: ٣٢)

This means: "Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks." (43, Az-Zukhruf: 32)

Allah says:

﴿وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ (الفلق: ٥)

This means: "And from the evil of the envier when he envies." (113, Al-Falaq: 5)

Allah's Messenger (peace be upon him) said:

"Neither nurse mutual hatred, nor jealousy, nor enmity and be fellow brothers, servants of Allah. It is not lawful for a Muslim to keep his relations estranged with his brother beyond three days."
(Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"Beware of envy because it consumes the virtues just as fire consumes fuel." (Reported by Abu Dawud)

The Messenger of Allah (peace be upon him) said:

"No envy except in two: A man whom Allah has given property, empowering him to dispose of it (on what is right), and a man whom Allah has given wisdom by which he judges and teaches it."
(Reported by Al-Bukhari and Muslim)

[22] **<u>Idleness and helplessness:</u>**

The Messenger of Allah (peace be upon him) said:

"A strong believer is better and dearer to Allah than a weak one, and there is good in both. Cherish that which gives you benefit (in the Hereafter). Seek help from Allah and do not feel disabled. If anything (in the form of trouble) comes to you, do not say: If I had done so and so, it would have happened so and so. But say: Allah so determined and He executed what He had ordained. The word 'if' opens the gates for Satan."
(Reported by Muslim)

The Messenger of Allah (peace be upon him) supplicated:

Mockery

- Mockery is to ridicule and degrade others by mentioning their defects and deficiencies. [23]

Obscenity

- This means to speak indecently as an insult, habit, or because of bad upbringing.[24]

"Allah, I seek refuge in You from incapacity, from indolence, from cowardice, from senility, and from miserliness, and I seek Your protection from the torment of the grave and the trials of life and death."
(Reported by Al-Bukhari and Muslim)
In another narration, he said:
"...And from the burden of indebtedness and oppression."
(Reported by Muslim)

[23] **Mockery:**
Allah says:
﴿يا أيُّها الَّذينَ آمَنُوا لا يَسْخَرْ قَومٌ مِّن قَوْمٍ عسى أن يَكُونُوا خَيْرًا مِّنْهُمْ وَلا نِسَاء مِّن نِّسَاء عَسَى أن يَكُنَّ خَيْـرًا مِّنْهُنَّ وَلا تَلْمِزُوا أنفُسَكُمْ وَلا تَنَابَزُوا بِالألْقَابِ﴾ (الحجرات: ١١)
This means: "O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames." (49, Al-Hujurat: 11)

[24] **Obscenity:**
The Prophet (peace be upon him) said:
"Allah hates obscenity." (Reported by Abu Dawud).
The Messenger of Allah (peace be upon him) said:
"A believing person is not that one accustomed to slander, calling curses down, or using obscene language or indecent manners."
(Reported by At-Tirmidhi)
Allah's Messenger (peace be upon him) said:
"When two persons abuse each other, the first one will be the sinner as long as the oppressed does not exceed the limits." (Reported by Muslim)
Allah's Messenger (peace be upon him) said:
"Abusing a Muslim is an act of wickedness, and fighting against him is an act of disbelief." (Reported by Al-Bukhari and Muslim)

Ostentation

- Ostentation is to seek a position in the view of people, by showing off one's good qualities.
- Ostentation is hypocrisy, and is a kind of disbelief.
- Performing deeds in secret rescues the self from showing off, especially acts not commanded by the Lawgiver to be apparent, unless publicity of the act serves a legitimate public interest. [25]

Talebearing

- It is to inform a person of the insulting words that were said about him by another, so as to sever their relation.

Allah's Messenger (peace be upon him) said:
"And if a man abuses and shames you for something which he finds in you, then do not shame him for something which you find in him; he will bear the evil consequences for it." (Reported by Abu Dawud)

[25] **Ostentation:**
Allah says:

﴿فَوَيْلٌ لِّلْمُصَلِّينَ. الَّذِينَ هُمْ عَن صَلاتِهِمْ سَاهُونَ. الَّذِينَ هُمْ يُرَاؤُونَ. وَيَمْنَعُونَ الْمَاعُونَ﴾ (الماعون: ٤ - ٧)

This means: "So woe unto those performers of Salah (prayers) (hypocrites), Who delay their Salah (prayer) from their stated fixed times, Those who do good deeds only to be seen (of men), And refuse (to give) Al-Ma'un (small kindnesses e.g. salt, sugar, water, etc.)."
(107, Al-Ma`un: 4 - 7)

The Prophet (peace be upon him) said:
"If anyone wants to have his deeds widely publicized, Allah will publicize (his humiliation). And if anyone makes a hypocritical display (of his deeds), Allah will make a display of him."
(Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) also said:
"Allah will bring forth the severest Hour, and then all the believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs will be as stiff as if they are one bone (a single vertebra)." (Reported by Al-Bukhari)

- Talebearing is worse than backbiting because it spreads hatred and cuts off blood relations.
- Talebearing is only permissible to ward off evil, or as a warning for the sake of some legitimate public interest.
- A talebearer is a corrupt person who is not permitted to give witness.[26]

Vanity and arrogance

- Vanity is pride and haughtiness because of self admiration , so it leads to self-conceit. It afflicts a person when he deceives himself concerning his positive attributes. Among the forms of vanity are being proud of one's physical appearance, one's genealogy, one's kinship, one's wealth, and one's knowledge and opinion.[27]

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[26] **Talebearing:**
Allah says:

﴿ وَلا تُطِعْ كُلَّ حَلافٍ مَّهِينٍ. هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ. مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ. عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ﴾ (القلم: ١٠ – ١٣)

This means: "And obey not everyone who swears much, and is considered worthless, A slanderer, going about with calumnies, Hinderer of the good, transgressor, sinful, Cruel, after all that base-born (of illegitimate birth)." (68, Al-Qalam: 10 - 13)

The Messenger of Allah (peace be upon him) said:
"A talebearer will not enter Paradise (unless he is punished for his evil deeds)." (Reported by Muslim)
The Messenger of Allah (peace be upon him) passed by two graves and said:
"Both of them (persons buried in the grave) are being tortured, but not tortured for (something) great. This one used to get with calumnies, and the other one did not save himself from being polluted with his urine." (Reported by Al-Bukhari and Muslim)

[27] **Vanity and arrogance:**
Allah says:

﴿ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا﴾ (التوبة: ٢٥)

This means: "And on the Day of Hunayn (battle) when you rejoiced at your great number but it availed you naught." (9, At-Tawbah: 25)
Allah says:

4-2 Manners

- Manners are exercising one's self through education and training to behave properly, i.e. practical behavior.

Proper manners towards Allah

- Remember, praise, glorify, and thank Allah at all times.

- Be modest in front of Allah; obey and worship Him with sincerity in the way He ordained.

﴿فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً﴾ (فصلت: ١٥)

This means: "As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allah, Who created them was mightier in strength than them." (41, Fussilat: 15)

Allah says:

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ. وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالا وَأَوْلادًا وَمَا نَحْنُ بِمُعَذَّبِينَ﴾ (سبأ: ٣٤ – ٣٥)

This means: "And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent. And they say: "We are more in wealth and in children, and we are not going to be punished."" (34, Saba': 34 - 35)

Allah says:

﴿أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاء وَيَهْدِي مَن يَشَاء﴾ (فاطر: ٨)

This means: "Is he, then, to whom the evil of his deeds made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allah sends astray whom He wills, and guides whom He wills." (35, Fatir: 8)

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تُبْطِلُواْ صَدَقَاتِكُم بِالْمَنِّ وَالأذَى﴾ (البقرة: ٢٦٤)

This means: "You who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury." (2, Al-Baqarah: 264)

The Prophet (peace be upon him) said:

"But when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his own opinion, then care for yourself." (Reported by At-Tirmidhi)

- Fear Allah and His punishment.
- Retain hope of Allah's Mercy.
- Strive for His mercy by supplication and good deeds.[28]

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[28] <u>**Proper manners towards Allah:**</u>
Allah says:

﴿ فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُواْ لِي وَلاَ تَكْفُرُونِ﴾ (البقرة: ١٥٢)

This means: "Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me." (2, Al-Baqarah: 152)

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا. وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ (الأحزاب: ٤١ - ٤٢)

This means: "O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers]." (33, Al-Ahzab: 41 - 42)

Allah says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُـمُ الْمُفْلِحُـونَ﴾ (التغابن: ١٦)

This means: "So keep your duty to Allah and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones." (64, At-Taghabun: 16)

Allah says:

﴿وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ﴾ (آل عمران: ١٥٤)

This means: "While another party was thinking about themselves (as how to save their ownselves, ignoring the others and the Prophet SAW) and thought wrongly of Allah - the thought of ignorance." (3, Al-`Imran: 154)

Allah says:

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُـوَ الْغَفُـورُ الرَّحِيمُ﴾ (الزمر: ٥٣)

This means: "Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."" (39, Az-Zumar: 53)

Allah says:

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَـاةَ وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُونَ﴾ (الأعراف: ١٥٦)

- Never swear by other than Allah and His Names.
- Never lie in swearing (making an oath). Making an oath unintentionally is not punishable.
- If someone swears deliberately to do something then he violates his oath, he must expiate, unless the oath was to do an evil act or to ignore a good one. There is also an exception for the one who said "In Sha'a Allah" (if Allah wills), depending on his intention.
- The expiation of the oath is to feed or clothe ten indigent people, manumit a slave, or fast three days, according to this order.[29]

This means: "And My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqun (pious) and give Zakah; and those who believe in Our Ayat (proofs, evidences, verses, lessons, signs and revelations, etc.)." (7, Al-A`raf: 156)

[29] **Swearing by Allah:**
Allah says:

﴿لا يُؤَاخِذُكُمُ اللّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَـكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ﴾ (المائدة: ٨٩)

This means: "Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masakin (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allah make clear to you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful." (5, Al-Ma'idah: 89)

Allah says:

﴿وَلاَ تَجْعَلُواْ اللّهَ عُرْضَةً لِّأَيْمَانِكُمْ أَن تَبَرُّواْ وَتَتَّقُواْ وَتُصْلِحُواْ بَيْنَ النَّاسِ وَاللّهُ سَمِيعٌ عَلِيمٌ. لاَّ يُؤَاخِذُكُمُ اللّهُ بِاللَّغْوِ فِيَ أَيْمَانِكُمْ وَلَكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللّهُ غَفُورٌ حَلِيمٌ﴾ (البقرة: ٢٢٤ - ٢٢٥)

This means: "And make not Allah's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good). Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which

- A vow is permissible for Allah Only. The one who vows must fulfill the vow whether in absolute or conditional terms, unless he vowed concerning a sinful act or vowed about something he does not own.[30]

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your hearts have earned. And Allah is Oft-Forgiving, Most-Forbearing." (2, Al-Baqarah: 224 - 225)

The Messenger of Allah (peace be upon him) said:

"Whoever finds it necessary to take an oath should either take it in the Name of Allah or keep silent." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"And swear by Allah Only, and swear by Allah Only when you are speaking the truth." (Reported by Abu Dawud and An-Nasa'i)

The Messenger of Allah (peace be upon him) said:

"He who swears by anyone but Allah is polytheist." (Reported by At-Tirmidhi)

The Messenger of Allah (peace be upon him) said:

"He who swears an oath in which he tells a lie to take the property of a Muslim by unfair means will meet Allah while He is angry with him." (Reported by Al-Bukhari and Muslim)

[30] **Vow:**

Allah says:

﴿ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾ (الإنسان: ٧)

This means: "They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading." (76, Al-Insan: 7)

Allah says:

﴿وَأَوْفُواْ بِعَهْدِ اللّهِ إِذَا عَاهَدتُّمْ وَلاَ تَنقُضُواْ الأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللّهَ عَلَيْكُمْ كَفِيلاً إِنَّ اللّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾ (النحل: ٩١)

This means: "And fulfill the Covenant of Allah (Bay'ah: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do." (16, An-Nahl: 91)

The Messenger of Allah (peace be upon him) said:

"Whoever vows that he will obey Allah should obey Him. But he who vows that he will disobey Allah should not do so." (Reported by Al-Bukhari)

The Prophet (peace be upon him) said:

"No vow must be taken to do an act of disobedience, and the expiation for it is the same as for an oath." (Reported by At-Tirmidhi)

The Prophet (peace be upon him) said:

"The expiation of the (breach of) a vow is the same as that of the (breach of an oath)." (Reported by Muslim)

Ibn `Umar (may Allah be pleased with him) narrated:

Proper manners towards the Glorious Qur'an

- Know the value of the Qur'an as being the Word and Law of Allah sent for the good of His bondmen in this worldly life and their success in the Hereafter.
- Be keen to recite and finish it recurrently.
- Recite in the best state of purification and respect with the face towards the Qiblah.
- Be conscious of Allah, the Almighty, and seek refuge in Him from the accursed Satan.
- Submit to, concentrate, and understand what is recited.
- Recite secretly if one fears showing off or causing confusion to others' recitation.
- Prostrate when one comes across an Ayah of prostration.
- Learn the rules of correct recitation (Tajwid) that is, to utter every letter correctly without exaggeration or artificiality. This recitation should be taught by well-trained readers.[31]

"The Prophet forbade vowing and said: It (vowing) does not prevent anything, but it makes a miser spend his property."
(Reported by Al-Bukhari and Muslim)

[31] Proper manners towards the Glorious Qur'an:
The Messenger of Allah (peace be upon him) said:
"Recite the Holy Qur'an, because on the Day of Resurrection it will come as an intercessor for its reciters." (Reported by Muslim)
The Messenger of Allah (peace be upon him) said:
"The best of you is that who learns the Holy Qur'an and teaches it." (Reported by Al-Bukhari)
The Prophet (peace be upon him) said:
"He who recites the Qur'an in a period less than three days does not understand it." (Reported by Ahmad)
The Prophet (peace be upon him) said:

Proper manners towards the Prophet (peace be upon him)

- Obey, love and revere the Prophet (peace be upon him).
- Follow his footsteps by reviving his tradition and methodology.
- When he is mentioned, exalt his name and pray for benediction on him, that is done by saying: "Salla Allahu 'Alayhi Wa Sallam" (i.e. Prayers and peace be upon him)
- Lower one's voice in his mosque and at his tomb.[32]

"Beautify the Qur'an with your voices."
(Reported by An-Nasa'i and Abu Dawud)
The Prophet (peace be upon him) said:
"He who does not chant the Qur'an is not one of us."
(Reported by Al-Bukhari)
The Messenger of Allah (peace be upon him) said:
"Allah does not listen (so attentively) to anything as He listens to (the recitation of the Holy Qur'an by) the Prophet who had a melodious and audible voice, who chanted the Qur'an." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"One who recites the Qur'an in a loud voice is like one who gives charity openly." (Reported by At-Tirmidhi)

[32] **Proper manners towards the Prophet (peace be upon him):**
Allah says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الآخِرَ﴾ (الأحزاب: ٢١)

This means: "Indeed in the Messenger of Allah (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day." (33, Al-Ahzab: 21)
Allah says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا﴾ (الحشر: ٧)

This means: "And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you, abstain (from it)." (59, Al-Hashr: 7)
Allah says:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ (آل عمران: ٣١)

This means: "Say (O Muhammad SAW to mankind): If you (really) love Allah then follow me (i.e. accept Islamic Monotheism; follow the Qur'an

Manners concerning knowledge and scholars

- Learning is an individual obligation on every Muslim, male or female.

- Obligatory learning includes the basics of faith, acts of worship, Islamic teachings, and way of life.

- All useful knowledge is a communal obligation on the whole Muslim society, with every group specializing in a subject.

- Every Muslim should learn the perfection of his job in order not to depend on others and save the whole nation from dependency.[33]

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and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful." (3, Al-'Imran: 31)

Allah says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ (الأحزاب: ٥٦)

This means: "Allah sends His Salah (Graces, Honors, Blessings, Mercy, etc.) on the Prophet (Muhammad SAW) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salah on (ask Allah to bless) him (Muhammad SAW), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu 'Alaykum)." (33, Al-Ahzab: 56)

Allah says:

﴿إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾ (الحجرات: ٣)

This means: "Verily! Those who lower their voices in the presence of Allah's Messenger (SAW), they are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward." (49, Al-Hujurat: 3)

[33] **Learning:**

Allah says:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ. الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ﴾ (العلق: ١ – ٥)

This means: "Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a clinging mass, a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has

- To venerate sincere scholars is a part of the Islamic manners.[34]

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taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)]. Has taught man that which he knew not." (96, Al-`Alaq: 1 - 5)

Allah says:

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِي إِلَيْهِمْ فَاسْأَلُواْ أَهْلَ الذِّكْرِ إِن كُنتُمْ لاَ تَعْلَمُونَ﴾ (النحل: ٤٣)

This means: "And We sent not (as Our Messengers) before you (O Muhammad SAW) any but men, whom We inspired, (to preach and invite mankind to believe in the Oneness of Allah). So ask of those who know the Scripture [learned men of the Tawrah (Torah) and the Injeel (Gospel)], if you know not." (16, An-Nahl: 43)

Allah says:

﴿فَلَوْلاَ نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُواْ فِي الدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُواْ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ (التوبة: ١٢٢)

This means: "Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)." (9, At-Tawbah: 122)

Allah says:

﴿وَقُل رَّبِّ زِدْنِي عِلْمًا﴾ (طه: ١١٤)

This means: "And say: My Lord! Increase me in knowledge." (20, Taha: 114)

The Prophet (peace be upon him) said:

"If someone treads a path in search of knowledge, Allah will make easy for him the path leading to Paradise." (Reported by Muslim)

Allah's Messenger (peace be upon him) said:

"If one goes forth in search of knowledge, his endeavors will be regarded like setting out to fight in the cause of Allah until he returns home." (Reported by At-Tirmidhi)

Allah's Messenger (peace be upon him) said:

"The world is accursed and what it contains is accursed too, except remembrance of Allah and what He loves, a learned man, or a learner." (Reported by At-Tirmidhi)

Allah's Messenger (peace be upon him) said:

"When Allah wishes good for anyone, He instructs him in the understanding of religion." (Reported by Al-Bukhari and Muslim)

[34] **The grace of scholars:**

Allah says:

﴿يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾ (المجادلة: ١١)

This means: "Allah will exalt in degree those of you who believe, and those who have been granted knowledge." (58, Al-Mujadalah: 11)

Allah says:

Proper manners towards one's self

- Have a sincere intention for every individual act.[35]
- Question oneself for every idea, saying, or act.[36]

﴿إنّما يخشى الله من عباده العلماء﴾ (فاطر: ٢٨)

***This means:** "It is only those who have knowledge among His slaves that fear Allah." (35, Fatir: 28)*

The Prophet (peace be upon him) said:

"The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars." (Reported by Abu Dawud)

The Prophet (peace be upon him) said:

"The inhabitants of the heavens and the earth, and the fish in the deep waters will ask forgiveness for the learned man." (Reported by Ibn Majah)

[35] **Proper manners towards one's self:**
True intention:

The Messenger of Allah (peace be upon him) said:

"Verily (the value of) deeds depends on the intentions behind them. For every person (there is in store for him) what he intended. The one whose migration is for the sake of Allah and His Messenger, his migration is in fact for Allah and His Messenger; and the one whose migration is for the worldly (ends), he will attain that; and the one who migrates for the sake of a woman to marry her, his migration is for the aim he has in his mind." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) also said:

"Who seeks martyrdom with sincerity shall get its reward, though he may not achieve it." (Reported by Muslim)

[36] **Reckoning one's self:**

Allah says:

﴿قد أفلح من زكّاها. وقد خاب من دسّاها﴾ (الشمس: ٩ - ١٠)

***This means:** "Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his ownself (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds)." (91, Ash-Shams: 9 - 10)*

Allah says:

﴿يا أيّها الّذين آمنوا اتّقوا الله ولتنظر نفسٌ مّا قدّمت لغد واتّقوا الله إنّ الله خبيرٌ بما تعملون﴾ (الحشر: ١٨)

- Hasten to repentance for any sin or shortcoming.[37]

This means: "O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do." (59, Al-Hashr: 18)

Allah says:

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى. فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى﴾ (النازعات: ٤٠ – ٤١)

This means: "But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode." (79, An-Nazi`at: 40 - 41)

The Messenger of Allah (peace be upon him) said:

"A wise man is that who calls himself to account (and refrains from doing evil deeds) and does noble deeds to be of benefit to him after death." (Reported by At-Tirmidhi)

The Messenger of Allah (peace be upon him) said:

"Every person begins the morning ready to strike a bargain with his soul; he either ransoms it or puts it into perdition." (Reported by Muslim)

The Prophet Muhammad (peace be upon him) said:

"... It is to worship Allah as if you were seeing him, and even if you do not see him, he certainly sees you." (Reported by Al-Bukhari and Muslim)

[37] **Repentance:**

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَى رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ﴾ (التحريم: ٨)

This means: "O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise)." (66, At-Tahrim: 8)

Allah says:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (النور: ٣١)

This means: "And all of you beg Allah to forgive you all, O believers, that you may be successful." (24, An-Nur: 31)

The Messenger of Allah (peace be upon him) said:

"O people! Repent to Allah and beg pardon of Him. I turn penitently towards Him a hundred times a day." (Reported by Muslim)

The Messenger of Allah (peace be upon him) said:

"Allah, the Exalted, stretches out His Hand at night so that one who committed evil during the daytime may repent and stretches out His Hand in the daytime so that one who committed evil during the night may repent. (This continues) until the sun rises in the west." (Reported by Muslim)

The Messenger of Allah (peace be upon him) said:

"That who repents before the sun rises in the west, Allah will forgive him." (Reported by Muslim)

Proper manners towards one's parents

- Obey and respect them, especially in old age.
- Honor and show the fairest companionship to them even if they are unbelievers.
- Execute their will and respect their friends.
- Being obedient to parents is better than Jihad and Hijrah (emigration).
- Hurting and being ungrateful to parents lead to Hell.
- Honoring one's mother takes precedence over honoring one's father.[38]

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[38] **Proper manners towards the parents:**
Allah says:

﴿وقضى ربك ألا تعبدوا إلا إياه وبالوالدين إحسانا إما يبلغن عندك الكبر أحدهما أو كلاهما فلا تقل لهما أف ولا تنهرهما وقل لهما قولا كريما. واخفض لهما جناح الذل من الرحمة وقل رب ارحمهما كما ربياني صغيرا﴾ (الإسراء: ٢٣ - ٢٤)

This means: "And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."" (17, Al-Isra': 23 - 24)

Allah says:

﴿ووصينا الإنسان بوالديه حملته أمه وهنا على وهن وفصاله في عامين أن اشكر لي ولوالديك إلي المصير﴾ (لقمان: ١٤)

This means: "And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship - upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination." (31, Luqman: 14)

The Messenger of Allah (peace be upon him) said:
"Shame on him! Shame on him! Shame on him! The one whose parents or one of them was alive and reached old age, and did not enter paradise (i.e. their presence was not a cause to make him enter Paradise)."
(Reported by Muslim)
Asma' Bint Abi Bakr As-Siddiq (may Allah be pleased with her) narrated:

Proper manners between spouses

- Common rights are amity, mercy, fidelity, trust, gentleness, cheerfulness, tenderness, and respect.[39]

"My mother came to me while she was still a polytheist. I asked the Messenger of Allah (peace be upon him): My mother, who is ill-disposed to Islam, has come to visit me. She wanted something from me. Shall I show her affection? He replied: Yes, be benevolent towards your mother." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"The finest act of goodness is that a man (i.e. a person) treats kindly the beloved (people) of his father after his death." (Reported by Muslim)

A man of Banu Salamah came to the Prophet Muhammad (peace be upon him) and asked:

"O Messenger of Allah! Is there any obedience to parents that I can show to them after their death? He (the Prophet) replied: Yes. To pray for them, to fulfil their instructions after their death, to keep affinity with those who are not connected with you but through them, and to show reverence to their friends." (Reported by Abu Dawud)

The Messenger of Allah (peace be upon him) said:

"Should not I inform you about the most grievous of the grave sins? (The Prophet) repeated it three times, and then said: Associating anyone with Allah and disobedience to parents ..." (Reported by Al-Bukhari and Muslim)

A person came to Allah's Messenger (peace be upon him) and said:

"Who among the people is the most deserving of fine treatment from me? He said: Your mother. He, again, said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon, he said: Then, it is your father." (Reported by Al-Bukhari and Muslim)

[39] **<u>Proper manners between spouses:</u>**

Allah says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾ (الروم: ٢١)

This means: "And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect." (30, Ar-Rum: 21)

Allah says:

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ﴾ (البقرة: ٢٢٨)

This means: "And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as

- The manners of the husband are to take care of his wife and protect her, to teach her and make her adhere to Islamic teachings, and to honor her secrets and treat her relatives well.[40]

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regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them." (2, Al-Baqarah: 228)

[40] **The manners of the husband:**

Allah says

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاء بِمَا فَضَّلَ اللّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنفَقُواْ مِنْ أَمْوَالِهِمْ﴾ (النساء: ٣٤)

This means: "Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means." (4, An-Nisa': 34)

Allah says:

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِن كَرِهْتُمُوهُنَّ فَعَسَى أَن تَكْرَهُواْ شَيْئًا وَيَجْعَلَ اللّهُ فِيهِ خَيْرًا كَثِيرًا﴾ (النساء: ١٩)

This means: "And live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good." (4, An-Nisa': 19)

Allah says:

﴿وَآتُواْ النَّسَاء صَدُقَاتِهِنَّ نِحْلَةً﴾ (النساء: ٤)

This means: "And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart." (4, An-Nisa': 4)

The Messenger of Allah (peace be upon him) said in his sermon during the Farewell Pilgrimage:

"Treat women kindly, they are like captives in your hands, you do not owe anything else except this (i.e. men should do good to their women as long as women do nothing wrong or shameful)." (Reported by At-Tirmidhi)

`A'ishah (may Allah be pleased with her) said about the Prophet Muhammad (peace be upon him):

"He used to keep himself busy serving his family. When it was the time for prayer, he would go for the prayer." (Reported by Al-Bukhari)

Allah's Messenger (peace be upon him) said:

"If anyone intends to have sexual intercourse with his wife, he should say: In the name of Allah. O Allah! Save us from Satan and keep the devil away from what You have bestowed upon us. Then, if Allah has ordained a child for them, the devil will never harm him." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"The most perfect believers in faith are those who have the best manners, and the best of you are those who are the best to their wives."
(Reported by At-Tirmidhi)

A man asked Allah's Messenger (peace be upon him):

"O Messenger of Allah, what right has any wife over her husband? He replied: To provide her with food when you eat, clothe her when you clothe

- The manners of the wife are to obey her husband in everything other than what is sinful, to maintain his honor and wealth, not to leave the family home without his permission, and to honor his secrets and treat his relatives well.[41]

(yourself), not to hit her on the face, and do not revile her or separate from her except in the house." (Reported by Abu Dawud)

The Prophet Muhammad (peace be upon him) said in his sermon of Farewell Pilgrimage:

"And their (women) right is that you should treat them well in the matter of food and clothing." (Reported by At-Tirmidhi)

The Prophet (peace be upon him) said:

"And the man is a guardian of his family." (Reported by Al-Bukhari and Muslim) (See: Honesty)

The Messenger of Allah (peace be upon him) said:

"The most evil of the people to Allah on the Day of Resurrection will be the man who has sexual intercourse with his wife and then publicizes her secret." (Reported by Muslim)

The Messenger of Allah (peace be upon him) said:

"Wait till you enter (your homes) at night (in the first part of the night) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair." (Reported by Al-Bukhari)

[41] **The manners of the wife:**

The Prophet Muhammad (peace be upon him) said:

"Let me inform you about the best a man hoards; it is a virtuous woman who pleases him when he looks at her, obeys him when he gives her a command, and guards his interests (including his honor) when he is away from her." (Reported by Abu Dawud)

The Prophet Muhammad (peace be upon him) said:

"If the wife of anyone of you asks permission to go to the mosque, he should not forbid her." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"When a man calls his wife to bed, but she refuses and he (the husband) spends the night angry with her, the angels curse her until the morning." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said: **"And the lady is a guardian and is responsible for her husband's house."**
(Reported by Al-Bukhari and Muslim) (See: Honesty)

The Messenger of Allah (peace be upon him) said:

"If I were to order anyone to prostrate before another, I would order a woman to prostrate before her husband." (Reported by At-Tirmidhi)

Proper manners towards sons and daughters

- Name them with good names and make an `Aqiqah (a sacrificial animal slaughtered upon their births) for them.
- Be gentle to them, and never differentiate between sons and daughters.[42]
- Support them financially and provide them with good care and upbringing.

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[42] **Proper manners towards sons and daughters:**

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾ (التحريم: ٦)

This means: "O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones." (66, At-Tahrim: 6)

Calling them with good names:

Sa`id Ibn Al-Musayyab (may Allah be pleased with him) narrated:

"When my grandfather, Hazn, visited the Prophet (peace be upon him), the Prophet (peace be upon him) said (to him): What is your name? He said: My name is Hazn (Arabic: harsh). The Prophet (peace be upon him) said, "But you are Sahl (Arabic: easy)." (Reported by Al-Bukhari)

Ibn `Umar narrated that `Umar had a daughter who was called `Asiyah (Arabic: rebel). Allah's Messenger (peace be upon him) gave her the name of Jamilah (Arabic: nice). (Reported by Abu Dawud)

Making a sacrifice (`Aqiqah) on their births:

The Prophet (peace be upon him) said:

"A boy is in pledge for his `Aqiqah. Sacrifice is made for him on the seventh day, his head is shaved and he is given a name."
(Reported by At-Tirmidhi)

Treating sons and daughters with justice:

The Prophet (peace be upon him) said:

"Be mindful of your obligation to Allah and do justice with respect to your children." (Reported by Al-Bukhari and Muslim)

Not to differentiate between sons and daughters:

The Prophet (peace be upon him) said:

"He who is involved (in the responsibility) of (bringing up) daughters, and he accords benevolent treatment towards them, there would be protection for him against Hell-Fire." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Act equally between your children; act equally between your sons." (Reported by Abu Dawud)

- Educate and raise them according to Islamic teachings.[43]

Linking blood relationships

- It is like the polite manners towards parents and children; revering the old and treating the young tenderly.
- Linking blood relationships is part of faith. The Arabic word Ar-Rahim (uterus, i.e. blood relation) is derived from Allah's Name Ar-Rahman (The All-Merciful).
- Linking blood relationships is done through visiting each other, giving charity, and advice.
- Be keen to maintain ties with one's family even if they try to cut these relations, show patience and do not give offence.[44]

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[43] **Teaching children:**
Allah's Messenger (peace be upon him) said:
"Command your children to pray when they are seven years old, and beat them for (not observing) it when they are ten years old, and separate between them in beds." (Reported by At-Tirmidhi)
The Prophet (peace be upon him) said:
"Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism." (Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"The best thing a father would give his son is good manners."
(Reported by At-Tirmidhi and Ahmad)

[44] **Linking blood relationships:**
Allah says:

﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الحِسَابِ﴾ (الرعد: ٢١)

This means: "Those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained)." (13, Ar-Ra`d: 21)
Allah says:

﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ﴾ (محمد: ٢٢)

This means: "Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?" (47, Muhammad: 22)

Allah says:

﴿فَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ﴾ (الروم: ٣٨)

This means: "So give to the kindred his due, and to Al-Miskin (the poor) and to the wayfarer." (30, Ar-Rum: 38)

Allah says:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾ (الأنفال: ٧٥)

This means: "But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allah." (8, Al-Anfal: 75)

Allah says:

﴿وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ﴾ (النساء: ١)

This means: "And fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship)." (4, An-Nisa': 1)

The Prophet (peace be upon him) said:

"And the one who believes in Allah and the Last Day should tie his kinship." (Reported by Al-Bukhari)

The Messenger of Allah (peace be upon him) said:

"That who recompenses the good done to him by some one (relative) is not the one who upholds the ties of relationship. It is he who keeps good relations with those relatives who cut asunder the bond of kinship with him." (Reported by Al-Bukhari)

The Messenger of Allah (peace be upon him) said:

"That who likes to be granted more provision, and his life be prolonged, let him tie his kith and kin." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Charity towards a poor one is counted as charity, and towards a relation is both charity and keeping blood relationships." (Reported by At-Tirmidhi)

Abu Hurayrah (may Allah be pleased with him) narrated that a man said to the Messenger of Allah (peace be upon him):

"I have relatives with whom I try to maintain ties of relationship, but they sever their relations with me; whom I treat kindly but they treat me badly, with whom I am gentle but who are rough to me." He replied, "If you are as you say, it is as if you are applying hot ashes to them (they will bear the results of such bad conduct) and you will not be without a supporter against them from Allah as long as you do so." (Reported by Muslim)

The Messenger of Allah (peace be upon him) said:

"Ar-Rahim (the ties of relationship) is suspending from the Throne (of Allah) saying: That who keeps good relations with me, Allah will keep good ties with him, but that who ever severs relations with me, Allah will sever the ties with him." (Reported by Muslim)

The Messenger of Allah (peace be upon him) said:

- Blood relationships are only to be cut with unbelievers (other than parents) or sinners, while praying to Allah for their guidance and forgiveness.

Caring for the poor

- Money is the wealth of Allah and the wealthy person is Allah's successor of what He has bestowed on him.
- The poor have a definite right in the wealth of the rich.
- Only money spent on the poor or in any form of charity is what remains after our death.
- Feeding the poor is an expiation of some sins such as violation of one's oath, game hunting while being in the confines of the Haram (sanctuary), injurious assimilation (of wife to mother) (Zhihar), and breaking one's fast during daytime in Ramadan.
- Feeding the poor is a means to enter Paradise.
- The Prophet (peace be upon him) was an excellent example of generosity with the poor.[45]

"Allah created the creations and when He accomplished His creations, Ar-Rahim (the kinship) said: (O Allah) at this place I seek refuge with You from all those who sever me (sever the ties of kith and kin). Allah said: Yes. Are not you satisfied that I should keep ties with him who keeps you united and sever connection with him who severs you?"
(Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Allah, the Exalted, has said: I am Ar-Rahman (the Most Compassionate). I created Ar-Rahim (the uterus). I have derived its name from My name. If anyone joins it, I shall join him, and if anyone cuts it off, I shall cut him off." (Reported by At-Tirmidhi)

[45] **Caring for the poor:**
Allah says:

﴿وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ﴾ (الحديد: ٧)

This means: "And spend of that whereof He has made you trustees." (57, Al-Hadid: 7)

Guardianship of orphans

- It is highly recommended in the Qur'an and Sunnah.
- Islam repeatedly warns about the serious nature of the sin of exploiting an orphan's wealth for other than their interest.

Allah says:

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ. لِّلسَّائِلِ وَالْمَحْرُومِ﴾ (المعارج: ٢٤ – ٢٥)

This means: "And those in whose wealth there is a known right, For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened)." (70, Al-Ma`arij: 24 - 25)

Allah says:

﴿وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ﴾ (سبأ: ٣٩)

This means: "And whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." (34, Saba': 39)

Allah says:

﴿إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لا نُرِيدُ مِنكُمْ جَزَاءً وَلا شُكُورًا. إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا. فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا﴾ (الإنسان: ٩ – ١١)

This means: "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it). So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy." (76, Al-Insan: 9 - 11)

The Prophet Muhammad (peace be upon him) said:

"O son of Adam! You say: My property, my property. Have you anything but what you eat and use up or wear and make threadbare or give in charity and execute it?" (Reported by Muslim)

The Messenger of Allah (peace be upon him) said:

"O people, exchange greetings of peace (i.e., say: As-Salamu `Alaykum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, (in return) you will enter Paradise in peace." (Reported by At-Tirmidhi)

Anas Ibn Malik (may Allah be pleased with him) narrated:

"Whenever a person begged anything from the Messenger of Allah (peace be upon him) in Islam, he (the Prophet) would fulfill his demand. (Once) a man came to him (begging) and the Prophet gave him a herd of sheep scattered between the two mountains. When he returned to his people, he said to them: O my people! Enter the fold of Islam because Muhammad (peace be upon him) gives so much just as a person who has no fear of poverty and need." (Reported by Muslim)

- Islam calls for protecting and investing the orphans' wealth with beneficence, until they are at an age where they can manage it responsibly.[46]

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[46] **Guardianship of orphans:**
Allah says:

﴿فَأَمَّا الْيَتِيمَ فَلا تَقْهَرْ﴾ (الضحى: ٩)

This means: "Therefore, treat not the orphan with oppression." (93, Ad-Duha: 9)

Allah says:

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ. فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ﴾ (الماعون: ١ – ٢)

This means: "Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly)." (107, Al-Ma`un: 1 - 2)

Allah says:

﴿وَآتُواْ الْيَتَامَى أَمْوَالَهُمْ وَلاَ تَتَبَدَّلُواْ الْخَبِيثَ بِالطَّيِّبِ وَلاَ تَأْكُلُواْ أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا﴾ (النساء: ٢)

This means: "And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin." (4, An-Nisa': 2)

Allah says:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾ (النساء: ١٠)

This means: "Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!" (4, An-Nisa': 10)

Sahl Ibn Sa`d (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said:

"That who takes care of an orphan and I will be in Paradise like these two (fingers). He raised his forefinger and middle finger by way of illustration." (Reported by Al-Bukhari)

The Prophet (peace be upon him) said:

"Whoever passes his hand over the head of an orphan (out of kindness) only for the sake of Allah will have a virtue recorded to his credit for every single hair his hand passes over." (Reported by Ahmad)

The Messenger (peace be upon him) said:

"The best house (in a Muslim community) is that in which there is an orphan who is well-treated, and the worst (of their houses) is the one in which there is an orphan who is maltreated." (Reported by Ibn Majah)

The Messenger of Allah (peace be upon him) said:

"Avoid the seven deadly things. It was said: What are they, Messenger of Allah? He replied: Associating anything with Allah, practicing sorcery, killing one whom Allah has declared inviolable without a just cause, devouring the property of an orphan, devouring usury, fleeing from the

Proper manners towards neighbors

- Not to hurt them by words or deeds; not to annoy them by one's loud voice, scent (of food, for example), or by being curious about their secrets and privacy.
- Help them when required.
- Visit them when ill, and sympathize with them in good and hard times.
- To be good to them[47]

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battlefield, and accusing the pious women with adultery." (Reported by Al-Bukhari)

[47] **Proper manners towards neighbors:**
Allah says:

﴿وَاعْبُدُواْ اللّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللّهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُورًا﴾ (النساء: ٣٦)

This means: "Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful." (4, An-Nisa': 36)

The Messenger of Allah (peace be upon him) said:
"That who believes in Allah and the Last Day should do good to his neighbor." (Reported by Al-Bukhari and Muslim)

`A'ishah (may Allah be pleased with her) narrated:
"I said to Allah's Messenger (peace be upon him): O Messenger of Allah! I have two neighbors, which of them should I send a present? He said: To the one who lives nearer to you." (Reported by Al-Bukhari)

Allah's Messenger (peace be upon him) said:
"Gabriel impressed upon me (the kind treatment) towards the neighbor (so much) that I thought as if he would soon confer upon him the (right) of inheritance." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:
"That who believes in Allah and the Last Day should not harm his neighbor." (Reported by Al-Bukhari and Muslim)

General behavior of Muslims towards each other

- Shake hands and greet each other with the greeting of Islam: As-Salamu `Alaykum wa Rahmat Allahi wa Barakatuh (Allah's Peace, Mercy, and Blessings be upon you,)[48]

The Messenger of Allah (peace be upon him) said:
"By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe! It was said: Who is that Allah's Messenger? He said: That person whose neighbor does not feel safe from his evil."
(Reported by Ahmad)

[48] <u>**General behavior of Muslims towards each other:**</u>
Allah says:

﴿مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاء عَلَى الْكُفَّارِ رُحَمَاء بَيْنَهُمْ﴾ (الفتح: ٢٩)

This means: "Muhammad (SAW) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves." (48, Al-Fath: 29)
Allah says:

﴿وَاعْتَصِمُواْ بِحَبْلِ اللَّهِ جَمِيعًا وَلاَ تَفَرَّقُواْ﴾ (آل عمران: ١٠٣)

This means: "And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves." (3, Al-`Imran: 103)
Allah says:

﴿وَتَعَاوَنُواْ عَلَى الْبرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُواْ عَلَى الإِثْمِ وَالْعُدْوَانِ﴾ (المائدة: ٢)

This means: "Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression." (5, Al-Ma'idah: 2)
Allah says:

﴿فَاتَّقُواْ اللَّهَ وَأَصْلِحُواْ ذَاتَ بِيْنِكُمْ﴾ (الأنفال: ١)

This means: "So fear Allah and adjust all matters of difference among you." (8, Al-Anfal: 1)

The Messenger of Allah (peace be upon him) said:
"On the Day of Resurrection, Allah, the Exalted, will say: Where are those who have mutual love for My Glory's sake? Today, I shall shelter them in My shade when there is no shade but Mine." (Reported by Muslim)

<u>**Greeting each other:**</u>
The Messenger of Allah (peace be upon him) said:
"Two Muslims will not meet and shake hands without having their sins forgiven (by Allah) before they depart." (Reported by Abu Dawud)
The Messenger (peace be upon him) said:
"If one starts talking before greeting (you), do not answer him until he starts greeting before talking." (Reported by Al-Bukhari and Muslim)

- Visit each other in times of illness and greet each other when sneezing.
- Give advice; calling for right and forbidding wrong.
- Love for others what one loves for oneself, and wish them all that is good.
- Not to harm each other by word or deed.[49]

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[49] <u>**The visit in the time of illness:**</u>
The Messenger of Allah (peace be upon him) said:
"Every Muslim has five rights over another Muslim (i.e., he has to perform five duties for another Muslim): to return the greetings, to visit the sick, to accompany funeral processions, to accept an invitation, to respond to the sneezer [i.e., to say: Yarhamuka Allah (may Allah bestow His Mercy on you), when the sneezer praises Allah]." (Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"The rights of the Muslim on his brother Muslim are six: When you meet him, greet him; when he calls you, respond to him; when he seeks counsel, give him advice; when he sneezes and praises Allah, say to him: May Allah have mercy on you; when he is sick, visit him; and when he dies, follow his funeral." (Reported by Muslim)
Al-Bara' Ibn `Azib (may Allah be pleased with him) narrated:
"Allah's Messenger (peace be upon him) commanded us to do seven things and forbade us to do seven (things). He commanded us to visit the sick, follow the funeral procession, answer the sneezer, fulfill the vow, help the oppressed, accept the invitation and greet everybody."
(Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) said:
"Visit the sick, feed the hungry, and (arrange for the) release of the captive." (Reported by Al-Bukhari)
<u>**Love:**</u>
The Prophet (peace be upon him) said:
"None amongst you is a truthful believer until he likes for his brother (fellow Muslim) which he loves for himself."
(Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"Do not hanker after what others have. Do not be jealous of one another and do not nurse enmity against others. Do not severe ties with one another. Be fellow brothers, servants of Allah, as He commanded."
(Reported by Al-Bukhari and Muslim)
<u>**Not to harm each other by words or deeds:**</u>
The Prophet (peace be upon him) said:

- Work for reconciliation.
- Vindicate and do not disappoint each other.
- Attend the funerals and accept their oath.
- Support each other in meeting needs.[50]

"Every (of these three things) of a Muslim are (sacred, and thus) inviolable by another Muslim: his honor, blood and property." (Reported by Muslim)
The Prophet (peace be upon him) said:
"It is not lawful for a Muslim to terrify another Muslim."
(Reported by Abu Dawud)
Allah's Messenger (peace be upon him) said:
"It is not lawful for a Muslim to severe relations with his Muslim brother beyond three nights. They (may) meet while one turning one way and the other turning to the other way when they meet. The best of the two is the one who is the first to give greeting." (Reported by Al-Bukhari and Muslim)

[50] **Vindicate and not to disappoint each other:**
The Messenger of Allah (peace be upon him) said:
"Support your brother whether he is an oppressor or an oppressed. A man inquired: O Messenger of Allah! I may help him when he is oppressed, but how can I help him when he commits an oppression? He said: You prevent him from committing oppression. That will be your help to him."
(Reported by Al-Bukhari)
The Prophet (peace be upon him) said:
"Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (Sadaqah)? The people replied: Yes, Prophet of Allah! He said: It is putting things right between people, spoiling this (putting things right) is the shaver (i.e. destroys and removes one's faith and religion)." (Reported by At-Tirmidhi)

Help:
The Messenger of Allah (peace be upon him) said:
"The believers in their mutual kindness, compassion, and sympathy are like the body. If one of the organs is afflicted, the whole body responds to it with wakefulness and fever." (Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) said:
"The one who removes the suffering of a believer out of the sufferings of this worldly life, Allah will relieve him from one of the sufferings of the Day of Resurrection. And the one who pares way for someone who is insolvent, Allah will make things easy for him in the world and in the Hereafter, and the one who veils the faults of a Muslim, Allah will veil his

Manners towards non-Muslims

- Treat them with equity, justice, and beneficence.
- Exchange gifts.
- Eat their food if they are of the People of the Book.
- Do not admit their unbelief, or imitate their habits.
- Do not take them as patrons at the expense of Muslims.[51]

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faults in the world and in the Hereafter. Allah supports His servant as long as the servant backs his brother." (Reported by Muslim)

The Prophet (peace be upon him) said:

"No (Muslim) man will desert a man who is a Muslim in a place where his respect may be violated and his honor aspersed without Allah deserting him in a place where he wishes His help; and no (Muslim) man who will help a Muslim in a place where his honor may be aspersed and his respect violated without Allah helping him in a place where he wishes His help." (Reported by Abu Dawud)

The Prophet (peace be upon him) said:

"If you make intercession, you will be rewarded."
(Reported by Al-Bukhari and Muslim)

[51] <u>**Manners towards non-Muslims:**</u>

<u>**Treating them kindly:**</u>

Allah says:

﴿لا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ. إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ (الممتحنة: ٨ - ٩)

This means: "Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the Zhalimun (wrong-doers those who disobey Allah)." (60, Al-Mumtahinah: 8 - 9)

Allah says:

Sitting in public places and proper manners when being in public

- Greet those who were in that place first before you take your seat.
- Be calm and staid.

﴿وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ﴾ (التوبة: ٦)

This means: "And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection, so that he may hear the Word of Allah (the Qur'an), and then escort him to where he can be secure." (9, At-Tawbah: 6)

Allah says:

﴿وَطَعَامُ الَّذِينَ أُوتُواْ الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ﴾ (المائدة: ٥)

This means: "The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them." (5, Al-Ma'idah: 5)

The Prophet (peace be upon him) said:

"Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment." (Reported by Muslim)

Not to take them as patrons:

Allah says:

﴿يا أَيُّهَا الَّذِين آمَنُواْ لاَ تَتَّخِذُواْ الْكَافِرِينَ أَوْلِيَاء مِن دُونِ الْمُؤْمِنِين﴾ (النساء: ١٤٤)

This means: "O you who believe! Take not for Awliya' (protectors or helpers or friends) disbelievers instead of believers." (4, An-Nisa': 144)

Allah says:

﴿لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءهُمْ أَوْ أَبْنَاءهُم أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾ (المجادلة: ٢٢)

This means: "You (O Muhammad SAW) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad SAW), even though they were their fathers, or their sons, or their brothers, or their kindred (people)." (58, Al-Mujadalah: 22)

Not to emulate non-Muslims:

The Prophet (peace be upon him) said:

"He who copies any people is one of them." (Reported by Abu Dawud)

The Prophet (peace be upon him) said:

"Do the opposite of what the pagans do. Keep the beards and cut the moustaches short." (Reported by Al-Bukhari and Muslim)



- When standing up to leave, ask Allah's forgiveness for the sin of backbiting or talebearing (gossip) that might have been committed.
- Lower one's gaze.
- Answer greetings that are offered to you.
- Enjoin the right and forbid the wrong.
- Remove any kind of harm from the road.
- Guide the wanderer.[52]

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[52] **Sitting and road manners:**
Allah says:

﴿وَإِذَا جَاءكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلاَمٌ عَلَيْكُم﴾ (الأنعام: ٥٤)

This means: "When those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salamun 'Alaykum" (peace be on you)." (6, Al-An`am: 54)

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِير﴾ (المجادلة: ١١)

This means: "O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihad (holy fighting in Allah's Cause), or for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do." (58, Al-Mujadalah: 11)

Allah says:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلامًا﴾ (الفرقان: ٦٣)

This means: "And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness." (25, Al-Furqan: 63)

Allah says:

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِم﴾ (النور: ٣٠)

This means: "Tell the believing men to lower their gaze (from looking at forbidden things)." (24, An-Nur: 30)

Allah says:

Good manners when traveling

- Prepare all travel expenses from lawful sources.

﴿وَإِذَا حُيِّيْتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ (النساء: ٨٦)

This means: "When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally." (4, An-Nisa': 86)

Allah says:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ﴾ (التوبة: ٧١)

This means: "The believers, men and women, are Awliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden)." (9, At-Tawbah: 71)

Abu Sa`id Al-Khudri (may Allah be pleased with him) narrated that Allah's Prophet (peace be upon him) said:

"Avoid sitting on the streets. They (his Companions) said: Allah's Messenger, there is no other help (but to sit here as we) to hold our meetings and discuss matters there. Thereupon, Allah's Messenger (peace be upon him) said: If you have to sit there, then fulfill the rights of the street. They said: What are these rights? Thereupon, he said: Keeping the eye downward (so that you may not stare at women), refraining from doing some harm to others and exchanging greetings (saying As-Salamu `Alaykum) and commanding the good and forbidding the evil." (Reported by Al-Bukhari and Muslim)

Samurah (may Allah be pleased with him) narrated:

"When we came to the Prophet (peace be upon him), each one would sit down where there was room." (Reported by At-Tirmidhi)

The Prophet (peace be upon him) said:

"Do not ask someone to give up his seat in order to take it, but make accommodation wide and sit at ease." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"It is not permissible for a person to sit between two people without their permission." (Reported by Abu Dawud)

The Prophet (peace be upon him) said:

"If someone leaves his seat (for one reason or another) and returns to it, he is better entitled to it." (Reported by Muslim)

Abu Barzah (may Allah be pleased with him) narrated:

The Messenger of Allah (peace be upon him) would supplicate before leaving an assembly thus, "O Allah, You are free from every imperfection; all praise is for You. I testify that there is no true god except You, I ask Your forgiveness and turn to You in repentance." A man once said to him: O Messenger of Allah! You have spoken such words that you have never uttered before. He said, "It is an expiation of that which goes on in the assembly." (Reported by Abu Dawud)

- Leave sufficient money for one's family expenses, bid them farewell, and wish them all that is good.
- Return due rights, debts and trusts.
- Pray the prayer of Istikharah (supplication for right guidance) before traveling and recite a certain invocation.
- Women should not travel unless with an unmarriageable member of her family or in a trustworthy group.
- Return home once business is accomplished.
- Not to surprise one's family when arriving.[53]

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[53] **Good manners when traveling:**
Allah says:

﴿يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ﴾ (العنكبوت: ٥٦)

This means: "O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone)." (29, Al-`Ankabut: 56)

Allah says:

﴿لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ. وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ﴾ (الزخرف: ١٣ - ١٤)

This means: "When you mount thereon, and say: "Glory to Him who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!" (43, Az-Zukhruf: 13 - 14)

Ibn `Umar (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) recited: Allah is the Greatest (three times) when he rode a camel setting for a journey. Then, he would say: *Glory to Him who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!*. O our Lord, I ask You for virtue and piety, and for the deed which may please You. O our Lord, comfort this journey for us, and fold up its length. O our Lord, You are the Companion in the journey, and the Guardian of our families. O Allah I seek refuge with You from hardships of journey, gloominess of appearance and finding of evil changes in property and family. And on his return he said the same thing, but added: We are returning, repentant, worshipping our Lord, and praising Him." (Reported by Muslim)

Good manners of hospitality

- Good hospitality without extravagance is a duty on every Muslim.
- Invite the pious to one's home, not the dissolute or impious people, and do not limit the invitation to the rich alone, since the aim should not be boasting.
- It is an obligation to accept the invitation from the rich or the poor, unless there is a legitimate reason.
- Be hospitable to the stranger for three days unless the host insists on more.[54]

The Prophet (peace be upon him) used to bid farewell saying:
"I entrust Allah with your religion, your trust and your last deeds." (Reported by At-Tirmidhi)
The Messenger of Allah (peace be upon him) said:
"Traveling is a piece of torture; it deprives a traveler of his sleep, food and drink. **When a person has accomplished his purpose of journey, he should hurry up in returning to his family."** (Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) said:
"If anyone of you was away from home for a long period, he should not return home at night." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:
"It is not lawful for a woman to take a journey for a day and a night unless she is accompanied by a male Mahram (umarriageable person)." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"When you enter your home in the night, Wait so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair." (Reported by Al-Bukhari)

[54] **<u>Good manners of hospitality:</u>**
Allah says:
﴿هلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ. إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلامًا قَالَ سَلامٌ قَوْمٌ مُنكَرُونَ. فَرَاغَ إِلَى أَهْلِهِ فَجَاء بِعِجْلٍ سَمِينٍ﴾ (الذاريات: ٢٤ - ٢٦)
This means: "Has the story reached you, of the honored guests [three angels; Jibrael (Gabriel) along with another two] of Ibrahim (Abraham)?

Good manners concerning feasts

- Have a bath, apply perfume, and wear one's best clothes.
- Muslims should congratulate each other.
- It is permissible to eat plentifully, drink and play within lawful limits.

When they came in to him, and said, "Salam, (peace be upon you)!" He answered; "Salam, (peace be upon you)," and said: "You are a people unknown to me," Then he turned to his household, so brought out a roasted calf [as the property of Ibrahim (Abraham) was mainly cows]." (51, Adh-Dhariyat: 24 - 26)

The Prophet (peace be upon him) said:
"Associate only with a believer, and let only a God-fearing man eat your meals." (Reported by At-Tirmidhi)
The Prophet (peace be upon him) said:
"The worst food is that served at a wedding feast in which the rich are invited and the poor are abandoned." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:
"When anyone of you is invited to a feast, he should attend it." (Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) said:
"If I were invited to a shoulder or a shank (i.e. of a goat), I would respond (to the invitation). (And) if I were given, as a gift, a shoulder or a shank (of an animal), I would accept (it)." (Reported by Al-Bukhari)
The Messenger of Allah (peace be upon him) said:
"When anyone of you is invited to a meal, he should accept the invitation. If he is observing Sawm (fasting), he should supplicate for the betterment of the host and if he is not fasting, he should eat." (Reported by Ahmad)
Abu Shuwayh Khuwaylid Ibn `Amr Al-Khuza`i (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:
"He who believes in Allah and the Last Day should honor his guest according to his right. He was asked: What is his right, O Messenger of Allah? He (peace be upon him) replied, "It is (to honor him) for a day and a night, and hospitality extends for three days, and what is beyond that is charity." (Reported by Al-Bukhari and Muslim)

- Eating is recommended before going to Al-Fitr Feast Prayer, and after performing Al-Adha (the immolation) Feast Prayer.[55]

Manners of consuming food and beverages

- Food should be from a lawful source.
- Eating with the sincere intention of getting more capacity to obey Allah.
- All food and beverages are lawful for Muslims except those kinds that are harmful to the mind and body as prohibited by Allah and His Messenger.[56]

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[55] Manners of feasts:
Jabir Ibn Nafir (may Allah be pleased with him) narrated:
"When the Companions of the Prophet met each other on the day of `Id, they would say to each other, Taqabbala Allahu Minna Wa Minkum (May Allah accept it from us and you)." (Reported by Al-Baihaqi)
The Prophet (peace be upon him) said:
"The day of `Arafah, the day of Al-Adha (Sacrifice), the days of Tashriq are (the days of) our festival, O people of Islam. These are days of eating and drinking." (Reported by At-Tirmidhi, An-Nasa'i, and Abu Dawud)
Anas Ibn Malik (may Allah be pleased with him) narrated:
"When the Prophet (peace be upon him) came to Medina, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. The Prophet (peace be upon him) said: Allah has substituted for them something better than them, the day of Al-Adha (Sacrifice) and the day of Al-Fitr (breaking the fast)."
(Reported by An-Nasa'i)
`A'ishah (may Allah be pleased with her) narrated:
"Abu Bakr came to see me and I had two girls with me from among the girls of Ansar and they were singing what Ansar recited to one another at the Battle of Bu`ath. They were not, however, singing girls. Upon this, Abu Bakr said: What is (the playing of) this wind instrument of Satan in the house of the Messenger of Allah (peace be upon him) and this too on `Id day? Upon this, the Messenger of Allah (peace be upon him) said: Abu Bakr, every people have a festival and it is our festival (so let them play on)." (Reported by Al-Bukhari and Muslim)

[56] Manners of consuming food and beverages:
The lawful and the unlawful:
Allah says:

- Prohibited meat are carrion, that is the animal that died before the Muslim had the chance to slaughter it, such as this having been strangled, beaten to death, toppled to death, gored to death, and that eaten by wild beasts of prey. Also forbidden are spilled blood, the flesh, lard and blood of swine, beasts with fangs and birds with claws, mules and domesticated donkeys, and whatever is

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﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُواْ لِلّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ (البقرة: ١٧٢)

This means: "You who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship."
(2, Al-Baqarah: 172)

Allah says:

﴿فَكُلُواْ مِمَّا رَزَقَكُمُ اللّهُ حَلالاً طَيِّبًا وَاشْكُرُواْ نِعْمَتَ اللّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ (النحل:١١٤)

This means: "So eat of the lawful and good food which Allah has provided for you. And be grateful for the Graces of Allah, if it is He Whom you worship." (16, An-Nahl: 114)

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تُحَرِّمُواْ طَيِّبَاتِ مَا أَحَلَّ اللّهُ لَكُمْ وَلاَ تَعْتَدُواْ إِنَّ اللّهَ لاَ يُحِبُّ الْمُعْتَدِينَ. وَكُلُواْ مِمَّا رَزَقَكُمُ اللّهُ حَلالاً طَيِّبًا وَاتَّقُواْ اللّهَ الَّذِيَ أَنتُم بِهِ مُؤْمِنُونَ﴾ (المائدة: ٨٧ – ٨٨)

This means: "O you who believe! Make not unlawful the Tayyibat (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors. And eat of the things which Allah has provided for you, lawful and good, and fear Allah in Whom you believe."
(5, Al-Ma'idah: 87-88)

Allah says:

﴿يَا بَنِي آدَمَ خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وكُلُواْ وَاشْرَبُواْ وَلاَ تُسْرِفُواْ إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ. قُلْ مَنْ حَرَّمَ زِينَةَ اللّهِ الَّتِيَ أَخْرَجَ لِعِبَادِهِ وَالْطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِي لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾ (الأعراف: ٣١ – ٣٢)

This means: "O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance). Say (O Muhammad SAW): "Who has forbidden the adoration with clothes given by Allah, which He has produced for his slaves, and At-Tayyibat [all kinds of Halal (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayat (Islamic laws) in detail for people who have knowledge."
(7, Al-A'raf: 31 - 32)

slaughtered for the sake of idols, and whatever has been dedicated to other than Allah, the Almighty.[57]

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[57] **Prohibited meat:**

Allah says:

﴿أحلَّ لكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُواْ اللّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾ (المائدة: ٩٦)

This means: "Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihram (for Hajj or 'Umrah). And fear Allah to Whom you shall be gathered back." (5, Al-Ma'idah: 96)

Allah says:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُواْ بِالأَزْلاَمِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُواْ مِن دِينِكُمْ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ فَإِنَّ اللّهَ غَفُورٌ رَّحِيمٌ﴾ (المائدة: ٣)

This means: "Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful. (5, Al-Ma'idah: 3)

Allah says:

﴿قُل لاَّ أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَّ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ﴾ (الأنعام: ١٤٥)

This means: "Say (O Muhammad SAW): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytatah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor

- Sacrifices should be slaughtered according to the Shari`ah method of releasing blood by using a sharp instrument to cut the throat, esophagus and jugular veins simultaneously, but in the case of camels, they are stabbed in their throats. The Name of Allah has to be mentioned when slaughtering and sacrificing.

- Eating seafood and (hunting) game is permissible for everybody, but hunting is prohibited for the pilgrim in the area of the Haram (Sanctuary) while in a state of ritual consecration (Ihram).

- It is lawful to eat animals slaughtered by the People of the Book (Jews and Christians) by mentioning the Name of Allah while eating. They are prohibited if they were not slaughtered properly or if a name of other than Allah was mentioned.

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transgressing due limits, (for him) certainly, your Lord is Oft-Forgiving, Most Merciful." (6, Al-An`am: 145)

Allah says:

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾ (البقرة: ١٧٣)

This means: "He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful." (2, Al-Baqarah: 173)

Allah says:

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾ (النحل: ١١٥)

This means: "He has forbidden you only Al-Maytatah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols etc. or on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allah is Oft-Forgiving, Most Merciful." (16, An-Nahl: 115)

- It is forbidden for Muslims to eat filthy food exposed to dirt, insects, rodents, or anything harmful.[58]

- Allah prohibited partaking of intoxicants, and this prohibition includes those who make them, transport them, cater for them, and trade them. This applies to alcoholic beverages and narcotics.

- It is not permissible for a Muslim to approach any forbidden item unless it is essential to maintain life, and on the condition that he takes only the minimum that will not exceed the limit of necessity.[59]

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[58] Slaughtered animals:

The Prophet (peace be upon him) said when asked about slaughtering (the animals):

"If the killing tool causes blood to gush out and if Allah's Name is mentioned, eat (of the slaughterer animal). But do not slaughter with a tooth or a nail." (Reported by Al-Bukhari and Muslim)

Ibn `Abbas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:

"Slaughtering (is to be done) only in the upper part of the breast and the throat." (Reported by Al-Bukhari)

The Prophet (peace be upon him) said to one of his Companions:

"If you hunt an animal with your bow after mentioning Allah's Name, eat of it, and if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"If you let loose your hound after a game and mention Allah's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself." (Reported by Al-Bukhari and Muslim)

The Prophet Muhammad (peace be upon him) said about the embryo:

"Eat it if you wish, for the slaughter of its mother serves its slaughter." (Reported by Al-Bukhari)

Ibn `Umar narrated that the Messenger of Allah (peace be upon him) said:

"Two types of dead animals and two types of blood have been made lawful for us. The types of dead animals are seafood and locusts. The two types of blood are the (blood of the) liver and the spleen."
(Reported by Ibn Majah and Ahmad)

[59] Alcoholics:

Allah says:



- Food containers should be covered.
- Hands should be washed before and after meals.
- It is forbidden for men and women to eat from utensils made of gold or silver.[60]

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُـــونَ. إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللّهِ وَعَنِ الصَّلاَةِ فَهَلْ أَنتُم مُّنتَهُونَ﴾ (المائدة: ٩٠ – ٩١)

This means: "O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaytan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinders you from the remembrance of Allah and from As-Salah (the prayer). So, will you not then abstain?" (5, Al-Ma'idah: 90 - 91)

The Prophet (peace be upon him) said:
"Every intoxicant is Khamr (wine) and every intoxicant is forbidden." (Reported by Muslim)
The Prophet (peace be upon him) said:
"Every intoxicant is forbidden." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"If anyone drinks wine, Allah will not accept prayer from him for forty days." (Reported by At-Tirmidhi)
The Prophet (peace be upon him) said:
"Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed." (Reported by Abu Dawud)
The Prophet (peace be upon him) said:
"Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful." (Reported by Abu Dawud)

[60] **Covering the containers of food:**
The Messenger of Allah (peace be upon him) said:
"Cover up the utensils and tie up the mouth of water skins." (Reported by Muslim)
The Prophet (peace be upon him) said:
"When you intend going to bed at night, put out the lights, close the doors, tie the mouths of the water skins, and cover your food and drinks." (Reported by Al-Bukhari)
Washing hands:

- Accept the food given to you and do not criticize it.
- The food should be shared between more than one person.
- Start eating with the Name of Allah, and after finishing, thank Him.
- If any of the food falls on the ground, it should be picked up and eaten after removing any dirt.[61]

The Prophet (peace be upon him) said:
"When anyone amongst you wakes up from sleep, he must not put his hand in the utensil till he has washed it three times, for he does not know where his hand was during the night." (Reported by Muslim)
The Prophet (peace be upon him) said:
"If anyone spends the night with grease on his hand which he has not washed away, he can blame only himself if some trouble comes to him." (Reported by At-Tirmidhi)
Utensils of silver and gold:
The Messenger of Allah (peace be upon him) said:
"Surely, he who eats or drinks in gold and silver vessels fills his belly with Hell-fire." (Reported by Al-Bukhari)

[61] **Accepting the food:**
Abu Hurayrah (may Allah be pleased with him) narrated:
The Messenger of Allah (peace be upon him) never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it. (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) asked for Udm (anything eaten with bread) and was told that **there was nothing except vinegar. He asked for it and began to eat from it saying, "How excellent is vinegar when eaten as Udm! How excellent is vinegar when eaten as Udm!"** (Reported by Muslim)
Sharing food:
The Prophet (peace be upon him) said:
"Eat together and mention the Name of Allah over your food. It will be blessed for you." (Reported by Ahmad)
The Messenger of Allah (peace be upon him) said:
"The food of one person suffices for two, the food of two persons suffices for four persons, and the food of four persons suffices for eight persons." (Reported by Muslim)
Mentioning the Name of Allah at the beginning of having food and praising Him after finishing it:
The Messenger of Allah (peace be upon him) said:

- Never blow in hot food or drink.
- Avoid overeating.
- Offer food to the eldest people first. If food is served, begin passing to those sitting on the right-hand side.
- Eat using the right hand, and take from the food nearest the edges of the container.[62]

"When one of you eats, he should mention Allah's Name; if he forgets to mention Allah's Name at the beginning, he should say: In the Name of Allah at the beginning and at the end of it." (Reported by At-Tirmidhi)

The Messenger of Allah (peace be upon him) said:

"When one of you eats food, he should say: O Allah, bless us in it, and give us food (or nourishment) better than it." (Reported by At-Tirmidhi)

As for milk:

The Prophet Muhammad (peace be upon him) said:

"When one is given milk to drink he should say: O Allah! bless us in it and give us more of it." (Reported by At-Tirmidhi)

After having food:

When the Prophet (peace be upon him) finished his food, he would say:

"Praise be to Allah Who has given us food and drink and made us Muslims." (Reported by At-Tirmidhi)

He also would say the following after having food:

"Praise be to Allah Who has fed me with this food and provided me with it through no might and power on my part." (Reported by At-Tirmidhi)

He also would say:

"Al-Hamdu Lillahi Hamdan Kathiran Tayyiban Mubarakan Fihi, Ghayra Makfiyyin Wala Muwadda`in, Wala Mustaghnan `Anhu, Rabbana. (Meaning: All praise is due to Allah, praise which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent)." (Reported by Al-Bukhari)

He also would say:

"Praise be to Allah Who has given food and drink and made it easy to swallow, and provided an exit for it." (Reported byAbu Dawud)

If food falls down:

The Prophet (peace be upon him) said:

"If any morsel dropped (on earth), one should pick it up, cleanse it of dust, and eat it and not to leave it to the devil." (Reported by Muslim)

[62] **Breathing in the container:**

Abu Qatadah (may Allah be pleased with him) narrated:

- After eating with one's hands, lick the fingers.
- Sip slowly while drinking.
- Wash your hands, clean your teeth, and rinse your mouth after eating.[63]

"The Prophet (peace be upon him) forbade breathing into the vessel (while drinking)." (Reported by Al-Bukhari and Muslim)

Avoiding overeating:

The Messenger of Allah (peace be upon him) said:

"No man fills a utensil worse than his stomach. A few morsels that keep his back upright are sufficient for a man. If eating is necessary, he should fill one-third with food, one-third with drink, and leave one-third for easy breathing." (Reported by At-Tirmidhi)

The sequence of passing food:

Sahl Ibn Sa`d (may Allah be pleased with him) narrated:

"A drink was brought to the Messenger of Allah (peace be upon him) and he drank of it. On his right was a lad, and on his left were some old people. He said to the lad: Would you mind if I gave (the rest of this drink first) to those on my left? The lad said: O Messenger of Allah, by Allah I will not concede my share (of drinking after you) to anyone else. So he (the Prophet) handed over (the drink) to him." (Reported by Al-Bukhari)

Anas (may Allah be pleased with him) narrated:

"Milk mixed with water was brought to Messenger of Allah (peace be upon him). On his right side was sitting a bedouin and on his left was sitting Abu Bakr (may Allah be pleased with him). He (peace be upon him) drank from it and handed the rest to the bedouin saying: One who is on the right has preference, then again the one who is on the right." (Reported by Al-Bukhari and Muslim)

Eating with the right hand:

The Prophet (peace be upon him) said:

"Come near, my son, mention Allah's Name, eat with your right hand, and eat from what is next to you." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Blessing descends upon food in its middle, so eat from the sides of the vessel and do not eat from its middle."
(Reported by At-Tirmidhi and Abu Dawud)

[63] **Licking the clean fingers:**

The Prophet (peace be upon him) said:

"When one of you finishes eating, he should not wipe his fingers until he has licked them himself." (Reported by Al-Bukhari and Muslim)

Ka`b Ibn Malik (may Allah be pleased with him) narrated:

Proper manners of dressing

- Men should not wear silk or gold.
- Be modest in dress, and do not wear clothes intending to show off.[64]

"I saw the Messenger of Allah (peace be upon him) eating with three fingers (i.e., the thumb, the index finger, and the middle finger) and licking them after having finished the food." (Reported by Muslim)

The Prophet (peace be upon him) said:

"You do not know in which portion of your food the blessing lies." (Reported by Muslim)

Sipping slowly while drinking:

The Prophet (peace be upon him) said:

"Do not drink in one gulp like a camel, but in two or three (gulps). Mention the Name of Allah (i.e., say Bismillah) when you start drinking and praise Him (i.e., say Al-Hamdu Lillah) after you have finished (drinking)." (Reported by At-Tirmidhi)

Washing the hands and rinsing the mouth:

Ibn `Abbas (may Allah be pleased with him) narrated:

"Allah's Messenger drank milk, and then rinsed his mouth saying: It has fat." (Reported by Ibn Majah)

Suwayd Ibn An-Nu`man (may Allah be pleased with him) narrated:

"We went out with Allah's Messenger to Khaybar, and when we were at As-Sahba', (Yahya, a sub-narrator said: As-Sahba' is a place at a distance of one day's journey to Khaybar), Allah's Messenger asked the people to bring their food, but there was nothing with the people except Sawiq (food made from wheat and barley flour). So we all chewed and ate of it. Then the Prophet asked for some water and he rinsed his mouth, and we too, rinsed our mouths." (Reported by Ibn Majah)

[64] **Proper manners of dressing:**

Men should not wear silk or gold:

The Prophet (peace be upon him) said:

"Do not wear silk (clothes), for whoever wears (them) in this life will be deprived of them in the Hereafter." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Silk (clothes) are worn only by him who has no share in the Hereafter." (Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Wearing of silk and gold has been made unlawful for males and lawful for the females of my nation." (Reported by At-Tirmidhi)

Modesty in clothing:

The Prophet (peace be upon him) said:

- Women's dress should cover their bodies except the face and the palms, and should not reveal their charms.

- Women should not overdo their adornments or apply perfume while going out.

- Women should not wear the dress of men, and men should not wear that of women.[65]

"Whoever allows his lower garment to drag out of vanity, Allah will not look at him on the Day of Resurrection."
(Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"On the Day of Resurrection, Allah will not look at him who trails his lower garment out of pride." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"What is below the ankles of a lower garment is condemned to the Fire (Hell)." (Reported by Al-Bukhari)
It should be noted that it is only men who are forbidden to let their dress drag, which is not the case with women.
The Messenger of Allah (peace be upon him) said:
"Allah loves to see the sign of His Bounties on his slave."
(Reported by At-Tirmidhi)

[65] **Modesty of women:**
Allah says:
﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ. وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُوْلِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ﴾ (النور: ٣٠-٣١)

This means: "Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands and face), or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack

vigor, or small children who have no sense of the shame of sex." (24, An-Nur: 30 - 31)

Allah says:

﴿وقرن في بيوتكن ولا تبرجن تبرج الجاهلية الأولى﴾ (الأحزاب: ٣٣)

This means: "And stay in your houses, and do not display yourselves like that of the times of ignorance." (33, Al-Ahzab: 33)

Allah says:

﴿والقواعد من النساء اللاتي لا يرجون نكاحا فليس عليهن جناح أن يضعن ثيابهن غير متبرجات بزينة وأن يستعففن خير لهن والله سميع عليم﴾ (النور: ٦٠)

This means: "And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is All-Hearer, All-Knower." (24, An-Nur: 60)

Allah says:

﴿يا أيها النبي قل لأزواجك وبناتك ونساء المؤمنين يدنين عليهن من جلابيبهن ذلك أدنى أن يعرفن فلا يؤذين وكان الله غفورا رحيما﴾ (الأحزاب: ٥٩)

This means: "O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful." (33, Al-Ahzab: 59)

`A'ishah (may Allah be pleased with her) narrated:

"May Allah have mercy on the early immigrant women. When the part of verse: وليضربن بخمرهن على جيوبهن, (meaning: "And to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks, and bossms, etc)." was revealed, they tore their thick outer garments and made veils from them." (Reported by Abu Dawud)

Umm Salamah (may Allah be pleased with her) narrated:

"When the part of verse: يدنين عليهن من جلابيبهن, (meaning: *to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely).*" was revealed, the women of Ansar came out as if they had crows over their heads by wearing outer garments." (Reported by Abu Dawud)

The Prophet (peace be upon him) said:

"O Asma', when a woman reaches the age of menstruation, it does not suit her that she displays her parts of body except this and this, and he pointed to his face and hands." (Reported by Abu Dawud)

Women should not overdo their perfume:

The Prophet (peace be upon him) said:

"The prayer of a woman who uses perfume for this mosque is not accepted until she returns and takes a bath like that of sexual defilement (perfectly)." (Reported by Abu Dawud)

Cleanliness and the traits of instinct (See 3-1: Purification)

- They are five in number:

  a) Circumcision for males, while for females it is preferred but without exaggeration, better to ask a trustworthy Muslim doctor.

  b) Trimming the moustache.

  c) Clipping the nails.

  d) Removing the pubic hairs.

  e) Plucking the hairs of the armpit.[66]

The Prophet (peace be upon him) said:
"If a woman fumigates herself with perfume, she must not attend the Evening prayer with us." (Reported by Muslim)
Men emulating women and women emulating men:
Ibn `Abbas (may Allah be pleased with him) narrated:
"The Messenger of Allah (peace be upon him) had cursed the males who emulate females. He cursed the females who emulate males." (Reported by Al-Bukhari)
Abu Hurayrah (may Allah be pleased with him) narrated:
"The Messenger of Allah (peace be upon him) cursed the man who puts on the dress of a woman and the woman who puts on the dress of a man." (Reported by Abu Dawud)
Ibn `Abbas (may Allah be pleased with him) narrated:
"The Messenger of Allah (peace be upon him) cursed effeminate males and masculine females." (Reported by Al-Bukhari)

[66] **Cleanliness and the traits of instinct:**
Good manners of cleanness: [see the chosen quotations in Purification (3-1)]
The traits of instinct:
The Prophet (peace be upon him) said:

Proper manners of sports

- Islam calls for teaching young people useful sports such as swimming, horse-riding, shooting, racing, wrestling, etc.
- Islam permitted betting on shooting, horse and camel racing but the money is to be given to the winner only, otherwise it will be considered gambling, which is prohibited.
- Islam prohibits gambling, in all its forms, and games, including lottery.[67]

"There are five acts which are quite akin to the Fitrah (natural disposition): Circumcision, shaving the pubes, trimming the nails, plucking the hair under the armpit and clipping (or trimming till one's skin is about to appear) the moustache." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"Do the opposite of what the pagans do. Keep the beards and cut the moustaches short." (Reported by Al-Bukhari and Muslim)
`A'ishah (may Allah be pleased with her) narrated:
"Allah's Messenger used to let his head in (the house) while he was in the mosque and I would comb his hair. When in I'tikaf, he used not to enter the house except for a need." (Reported by Al-Bukhari)
Umm `Atiyyah Al-Ansariyyah narrated:
"(There was) a woman (who) used to perform circumcision in Medina. The Prophet (peace be upon him) said to her: Do not cut severely as that is better for a woman and more desirable for a husband."
(Reported by Abu Dawud)

[67] **Sports:**
The Prophet (peace be upon him) said:
"A strong believer is better and dearer to Allah than a weak one."
(Reported by Muslim)
The Prophet (peace be upon him) said:
"So shoot and ride, but your shooting is dearer to me than your riding."
(Reported by At-Tirmidhi)
The Prophet (peace be upon him) said:
Allah said: "And make ready against them all you can of power., then he (the prophet) said: Hearken! power consists in archery, power consists in archery, power consists in archery." (Reported by Muslim)
The Prophet (peace be upon him) said:
"Everything with which a man amuses himself is vain except three (things): a man's training of his horse, his playing with his wife, and his shooting with his bow and arrow." (Reported by Abu Dawud)

The manners of sleeping

- Sleep early after the Evening prayers, except when you are doing something lawful like studying or settling quarrels, etc.
- It is recommended to sleep in the state of ablution.
- Sleep on the right side.
- Remember and praise Allah with a certain supplication before sleeping, if awakened during sleep, and in the morning.[68]

The Prophet (peace be upon him) said:

"Wager is allowed only in shooting arrows or racing camels, or hoof (i. e. horse, ass, and mule)." (Reported by At-Tirmidhi)

Salamah Ibn Al-Akwa` (may Allah be pleased with him) narrated:

"The Prophet passed by some persons of the tribe of Aslam practicing archery (i.e. the throwing of arrows) Allah's Messenger said: O offspring of Ishmael! Practice archery (i.e. arrow throwing) as your father was a great archer (i.e. arrow-thrower). I am with (on the side of) the sons of so and so. Hearing that, one of the two teams stopped throwing. Allah's Messenger asked them: Why are you not throwing? They replied: O Allah's Messenger! How shall we throw when you are with the opposite team? He said: Throw, for I am with you all." (Reported by Al-Bukhari)

`Ali Ibn Rukanah (may Allah be pleased with him) narrated:

"Rukanah wrestled with the Prophet (peace be upon him) and the Prophet (peace be upon him) threw him on the ground." (Reported by At-Tirmidhi)

[68] **Good manners toward sleeping:**

Abu Barzah (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) considered it to be a disapproved act to sleep immediately before the Evening prayer or indulge in conversation after it." (Reported by Al-Bukhari)

The Prophet (peace be upon him) said:

"If you go to bed perform the ablution for prayer, and then lie down on your right side." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) used to say this supplication when he went to bed at night:

"With Your Name, O Allah, I expire and return to life."
(Reported by Al-Bukhari and Muslim)

On waking up, he used to say:

Proper manners during illness

- Patients should be patient and trust in Allah. It is permissible for authentic invocations to be recited for the patient but amulets are forbidden.[69]

"All praise belongs to Allah Who has resorted us back to life after causing us to die. Towards Him shall we return."
(Reported by Al-Bukhari and Muslim)
Upon going to bed, he would lie down on his right side and say:
"O Allah! I have submitted myself to You. I have turned my face to You, entrusted my affairs to You and committed my back to You out of desire and fear of You (expecting Your reward and fearing Your punishment). There is no resort and no deliverer from (hardships) except You. I affirm my faith in Your Book which You have revealed and in Your Prophet whom You have sent." (Reported by Al-Bukhari and Muslim)
Ya`ish Ibn Tikhfah Al-Ghifari (may Allah be pleased with him) nattated:
"While I was lying in the mosque on my stomach, a man began to shake me with his foot and then said: This is a method of lying which Allah hates. I looked and saw that he was the Messenger of Allah (peace be upon him)." (Reported by Abu Dawud)
The Messenger of Allah (peace be upon him) said to Fatimah and `Ali (may Allah be pleased with both of them) when they asked him for a servant to help them in the housework:
"Shall I teach you a thing which is better than what you have asked me? When you go to bed, say: Allahu Akbar thirty-four times, and Subhan Allah thirty-three times, and Al-Hamdu Lillah thirty-three times for that is better for you both than a servant." (Reported by Muslim)
The Prophet (peace be upon him) said:
"Whoever gets up at night and says: La Ilaha Illa Allah Wahdahu La Sharika Lahu, Lahu Al-Mulk, Wa Lahu Al-Hamd Wa Huwa `Ala Kulli Shay'in Qadir. Al-Hamdu Lillahi Wa Subhanallahi Wa La Ilaha Illallah Wal-Lahu Akbar Wa La Hawla Wa La Quwwata Illa Billah. (None has the right to be worshipped but Allah. He is the Only One and has no partners . For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, And Allah is the Greatest and there is neither Might nor Power except with Allah), and then says: Allahumma, Ighfir Li (O Allah! Forgive me), or invokes (Allah), he will be responded to."
(Reported by Al-Bukhari)
Ibn `Abbas (may Allah be pleased with him) narrated:
"The Prophet slept till midnight or nearly so and woke up rubbing his face and recited the last ten verses from Surah Al-`Imran. The Prophet, then, went towards a leather skin and performed ablution in the most perfect way and then stood for the prayer." (Reported by Al-Bukhari and Muslim)

[69] **Proper manners toward illness:**
Invocation and Ruqyah (Divine speech recited as a means of incantation):
`A'ishah (may Allah be pleased with her) narrated that whenever the Prophet (peace be upon him) paid a visit to a patient or a patient is brought to him, he

- Islam urges the patient to take medicine and consult doctors.

- It is recommended to isolate patients with a contagious disease from healthy people.

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would invoke Allah saying:

"O Allah! The Rabb (the Deity Who created everything) of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease."
(Reported by Al-Bukhari and Muslim)

`Uthman Ibn Abi Al-`As (may Allah be pleased with him) narrated:

"I complained to the Messenger of Allah (peace be upon him) about a pain I had in my body." The Messenger of Allah (peace be upon him) said, "Place your hand where you feel pain and say: Bismillah (In the Name of Allah) three times; and then repeat seven times: I seek refuge with Allah and with His Power from the evil that afflicts me and that which I beware (to take place in the future) (i.e. grief and fear)." (Reported by Muslim)

Abu Sa`id Al-Khudri (may Allah be pleased with him) narrated that Jibril (Gabriel) came to the Prophet (peace be upon him) and said:

"O Muhammad (peace be upon him)! Do you feel sick?" He (peace be upon him) said: Yes. Jibril supplicated thus (i.e., he performed Ruqyah): Bismillahi Arqika, Min Kulli Shay'in Yu'dhika, Min Sharri Kulli Nafsin Aw `Ayni Hasidin, Allahu Yashfika, Bismillahi Arqika. [With the Name of Allah. I recite over you (to cleanse you) from all that troubles you, and from every harmful Nafs (a person or a soul), and from the evil of the eyes of an envier. Allah will cure you; and with the Name of Allah, I recite over you]."
(Reported by Muslim)

The Prophet (peace be upon him) said:

"There is no harm in the Ruqyah which does not smack of polytheism."
(Reported by Muslim)

`Abdullah Ibn Mas`ud (may Allah be pleased with him) narrated:

"I heard the Messenger of Allah (peace be upon him) saying: Spells, charms, and love-potions are polytheism." (Reported by Abu Dawud)

`Abdullah Ibn Mas`ud (may Allah be pleased with him) narrated:

"The Prophet (peace be upon him) disliked ten things: Yellow coloring, meaning Khaluq (a kind of perfume), dyeing grey hair, trailing the lower garment, wearing a gold signet-ring, a woman decking herself before people who are not within the prohibited degrees, throwing dice, using spells except with the Mu`awwidhatayn (Surah Al-Falaq and Surah An-Nas), wearing amulets, withdrawing the penis before the semen is discharged, in the case of a woman who is a wife or not a wife (a female slave), and having intercourse with a woman who is suckling a child; but he did not declare this to be prohibited." (Reported by Abu Dawud)

- Visiting patients is a duty.[70]

Proper manners concerning funerals

- Instructing the deceased to make the Testimony of Faith, direct him towards the Qiblah, close his eyes when he dies, and cover him.
- Screaming and wailing are prohibited; patience is to be sought; and silent weeping out of mercy is allowed.[71]

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[70] **Taking medicine:**
The Prophet (peace be upon him) said:
"Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful." (Reported by Abu Dawud)
The Prophet (peace be upon him) said:
"There is no disease that Allah has created, except that He also has created its treatment." (Reported by Al-Bukhari)
Jabir (may Allah be pleased with him) narrated:
"The Prophet (peace be upon him) sent a physician to Ubayy Ibn Ka`b and he cut his vein and then cauterized it." (Reported by Muslim)
Isolating the ill persons:
The Prophet (peace be upon him) said:
"Do not put a patient with a healthy person (as a precaution)."
(Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"If plague breaks out in a land, do not enter it, and if it appears in land in which you happen to be, do not leave it."
(Reported by Al-Bukhari and Muslim)
Visiting the ill person:
The Prophet (peace be upon him) said:
"Visit the sick, feed the hungry, and (arrange for the) release of the captive." (Reported by Al-Bukhari)
Whenever the Prophet (peace be upon him) visited an ailing person, he would say:
"No harm, (it will be a) purification (from sins), if Allah wills."
(Reported by Al-Bukhari)
The Prophet (peace be upon him) said:
"None of you should die but with a good thought about Allah, the Exalted and Almighty." (Reported by Muslim)

[71] **Proper manners concerning funenrals:**
The Prophet (peace be upon him) said:
"Exhort your dying men to recite: La Ilaha Illallah (There is no deity except Allah)." (Reported by Muslim)

The Prophet (peace be upon him) said:

"He whose last words are: La Ilaha Illallah (There is no deity except Allah) will enter Paradise." (Reported by Abu Dawud)

The Prophet (peace be upon him) said:

"When you visit a sick or a dying person, you should utter good words because the angels say 'Amen' at what you say." (Reported by Muslim)

The Messenger of Allah (peace be upon him) visited Abu Salamah (may Allah be pleased with him) when his eyes were open soon after he died. He closed them (the eyes) for him and said:

"When the soul is taken away, the sight follows it." Some members of his family began to weep. He (peace be upon him) said: "Do not supplicate for yourselves anything but good, for the angels say 'Amen' to what you say." (Reported by Muslim)

<u>Patience and calmness:</u>

The Prophet (peace be upon him) said:

"The deceased is tortured in his grave for the bewailing over him." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"If people wail for anyone, he will be punished for it on the Day of Resurrection." (Reported by Al-Bukhari and Muslim)

Abu Musa (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) repudiates that woman who wails loudly, shaves her hair, and tears (her garment in grief)." (Reported by Al-Bukhari and Muslim)

Usamah Ibn Zayd narrated that the Prophet's eyes welled up with tears (peace be upon him) for the death of his granddaughter Umaymah (the daughter of Zaynab). When asked: What is this, Messenger of Allah? He replied:

"This is compassion which Allah has placed in the hearts of His servants, and God shows compassion only to those of His servants who are compassionate." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Endurance is to be shown at the first blow (of a calamity)." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"If any Muslim who suffers some calamity says what Allah has commanded him: Truly! To Allah we belong and truly, to Him we shall return. O Allah, reward me for my affliction and give me something better than it in exchange for it, Allah will give him something better than it in exchange." (Reported by Muslim)

The Messenger of Allah (peace be upon him) said:

"Allah, the Exalted, says: I have no reward except Paradise for a believing slave of Mine who shows patience and anticipates My reward when I take

- It is obligatory to bathe the dead (not those who die as martyrs) before wrapping them in a clean white shroud; enshrouding in silk is forbidden.

- It is a Sunnah to perform funeral prayers before the procession. Women are not recommended to attend the funeral procession.

- Burial of the dead is a communal obligation. It is a condition to deepen the grave , and it is offensive to heighten it, or construct any building over it (mosque or whatever), or to sit on it. Exhumation is prohibited, the corpse or its remains is only to be moved if necessary.[72]

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away his favorite one from the inhabitants of the world." (Reported by Al-Bukhari)

[72] Bathing the dead person:
The Prophet (peace be upon him) said:
"Put on white clothes because they are the best; and use them for shrouding your dead." (Reported by At-Tirmidhi)

The Prophet (peace be upon him) said:
"Bathe him (the dead pilgrim) with water mixed with the leaves of the lote tree and shroud him in his two (pieces of) cloth (Ihram), and do not cover his head for Allah will raise him on the Day of Resurrection pronouncing Talbiyah." (Reported by Al-Bukhari and Muslim)
Following the funerals:
The Prophet (peace be upon him) said:
"The rights of the Muslim on his brother Muslim are five: ...and following his bier (i.e. his funeral)." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"Make haste at a funeral; if the dead person is good, it is a good state to which you are sending him on; but if he is otherwise, it is an evil of which you are ridding yourselves." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"Whosoever attends the funeral of a Muslim believing and hoping for the reward from Allah and remains with it until the prayer is offered over it and the burial is completed, he will return with a reward of two Qirat; each Qirat is equivalent to mount Uhud; and whosoever offers his prayer over it and returns before its burial, he will come back with one Qirat."
(Reported by Al-Bukhari)
Umm `Atiyyah (may Allah be pleased with her) narrated:

- Consoling can be given for three days, except for someone who is absent or who lives far away. Food should be prepared for the family of the deceased. Qur'an should be recited as a sort of supplication for the dead, but without payment. Also charity can be distributed after paying the debts of the deceased.

- Mourning should not exceed three days, except for the mourning of the Muslim wife for her husband.

"We were forbidden to follow the bier (funeral), but it was not made absolute on us." (Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"When you follow a bier, do not sit until it is placed on the (ground)." (Reported by Muslim)

<u>**The graves:**</u>

Hisham Ibn `Amir (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:

"Dig graves, make them wide, bury two or three in a single grave. He was asked: Which of them should be put first? He replied: The one who knew the Qur'an most." (Reported by At-Tirmidhi)

The Prophet (peace be upon him) said:

"The niche in the side of the grave is for us and the excavation in the middle is for others." (Reported by At-Tirmidhi)

`Uthman Ibn `Affan (may Allah be pleased with him) narrated:

Whenever the Prophet (peace be upon him) became free from burying the dead, he used to stay at him (i.e. his grave) and say: "Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now." (Reported by Abu Dawud)

The Prophet (peace be upon him) said:

"You should neither sit on the graves nor pray with your faces directed towards them." (Reported by Muslim)

The Prophet (peace be upon him) said:

"It is better that one of you sits on firebrand which will burn his clothes and the heat marks his skin, than sitting on a grave." (Reported by Muslim)

Jabir Ibn `Abdullah (may Allah be pleased with him) narrated:

"On the day of Uhud, we brought the martyrs to bury them (at another place), but the crier of the Prophet (peace be upon him) came and said: The Messenger of Allah (peace be upon him) has commanded you to bury the martyrs at the place where they fell. So, we took them back." (Reported by Abu Dawud)

- It is recommended to visit tombs as a kind of remembrance of the Hereafter and as a supplication for Muslims. It is offensive for women to visit tombs often.[73]

Good manners towards animals

- Be kind and never be cruel to them.
- Give them food and drink.
- Avoid killing them except for fear of their harm.

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[73] <u>Consolation:</u>
Usamah Ibn Zayd (may Allah be pleased with him) said:
"While we were with the Prophet of Allah (peace be upon him), one of his daughters sent to him informing that her child was dying and she asked him to come. The Messenger of Allah (peace be upon him) told her messenger to go back and tell her that what Allah had taken belonged to Him, and to him belonged what He granted; and He has an appointed time for everything. So you (messenger) order her to show endurance and seek reward from Allah." (Reported by Al-Bukhari)
The Prophet (peace be upon him) said:
"Prepare food for the family of Ja`far for there came upon them an incident which has engaged them." (Reported by At-Tirmidhi)
The Prophet (peace be upon him) said:
"The soul of a believer is suspended (from his entry to heaven) until the payment of his debt." (Reported by At-Tirmidhi)
Abu Hurayrah (may Allah be pleased with him) narrated:
"A person said to Allah's Messenger (peace be upon him): My father died and left behind property without making any will regarding it. Would he be relieved of the burden of his sin if I give Sadaqah on his behalf? He (the Prophet) said: Yes." (Reported by Muslim, An-Nasa'i, and Ahmad)
<u>Mournig:</u>
The Prophet (peace be upon him) said:
"It is not lawful for a woman who believes in Allah and the Last Day to observe mourning for one who has died more than three nights, except for four months and ten days in the case of a husband." (Reported by Al-Bukhari and Muslim)
<u>Visiting the graves:</u>
`Abdullah Ibn `Abbas (may Allah be pleased with him) narrated:
"The Messenger of Allah (peace be upon him) cursed women who visit graves often." (Reported by At-Tirmidhi)
The Prophet (peace be upon him) said:
"I forbade you to visit graves, now you may visit them, for in visiting them there is admonition." (Reported by Abu Dawud)

- Make them comfortable while slaughtering.[74]

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[74] **Good manners toward animals:**
The Prophet (peace be upon him) said:
"A woman was punished because of a cat which she had jailed until it died and hence she entered the Hell. She did not allow it to eat or drink as it was confined, nor did she free it so that it might eat the insects of the earth." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"Who has put this bird to distress by taking its offspring? Whoever did so should return them to it." (Reported by Abu Dawud)
The Prophet (peace be upon him) said:
"For no one punishes with fire except the Lord of the fire."
(Reported by Al-Bukhari)
The Prophet (peace be upon him) said:
"Horses are kept for one of three purposes: A man may keep them (for Allah's Cause) to receive a reward in the Hereafter; another may keep them as a means of protection; and a third may keep them to be a burden for him. As for the man for whom the horse is a source of reward, he is the one who ties it for Allah's Cause, and he ties it with a long rope in a pasture or a garden, then, whatever it eats or drinks in that pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks of its water though its owner had no intention to water it from that river, even then he will have good deeds written for him. So that horse will be (a source of) reward for such a man.If a man ties a horse for earning his livelihood and abstaining from asking others for help and he does not forget Allah's right, i.e. pays its Zakah and gives it to be used in Allah's Cause, then that horse will be a means of protection for him. But if a man ties it out of pride and to show off and to excite others, then that horse will be a burden (of sins) for him." (Reported by Al-Bukhari)
The Prophet (peace be upon him) said:
"Verily Allah has prescribed kind attitude towards everything. So, when you sacrifice (an animal), do it in a good way. If you slaughter, let it be in the best manner. Let one of you sharpen his knife and comfort his sacrificial animal (reduce its pain)." (Reported by Al-Bukhari)
Anas Ibn Malik (may Allah be pleased with him) narrated:
"The Messenger of Allah (peace be upon him) prohibited shooting the animals with arrows until they are dead."
(Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"Five kinds of animals are mischief-doers and can be killed even in the Sanctuary: They are the rat, the scorpion, the kite, the crow and the rabid dog." (Reported by Al-Bukhari and Muslim)

Exercises

Morals

1. What is the relation between worshipping and good character?
2. Why was the Prophet (peace be upon him) an excellent model for good character?
3. What is meant by the characters of: perfection-sincerity-honesty-preference-humility-trust-forbearance-modesty-mercy-generosity-patience-truthfulness-forgiveness-justice-chastity-pardon-advice-faithfulness?
4. How can one be most perfect in worship, dealings, and work?
5. What is the relation between sincerity and truthfulness?
6. With what was the Prophet (peace be upon him) described before revelation?
7. How can one be honest in knowledge and dealings?
8. Does trust contradict pursuing all necessary mundane procedures?
9. Who was the most modest among mankind?
10. Does modesty contradict speaking the truth?
11. What is the condition for getting the reward stipulated for giving charity?
12. How can one be truthful with one's self?
13. To whom should advice be directed?
14. What is meant by: ostentation - envy - mockery - vanity and arrogance - idleness and helplessness - backbiting - obscenity - talebearing?
15. What is the difference between envy and Al-Ghibtah?
16. Why is ostentation a kind of disbelief?
17. When is showing charity better? When is it better to give secretly?
18. Mention some forms of vanity.
19. Which of the characteristics of idleness and helplessness prevail during this era?
20. What is the name given for speaking about the defects of others in their absence:

    a- if it were true?

b- if it were wrong?

When is talebearing permitted?

21. Why is talebearing worse than backbiting? Is the witness of the talebearer accepted?

Manners

1. How should the Muslim be with Allah at all times?
2. What are the rulings of swearing by other than Allah, false oath, and oath violation?
3. What is the ruling concerning a vow to Allah, and to other than Allah?
4. What is Tajwid?
5. What are the good manners of reciting and listening to Qur'an?
6. How should the Muslim behave towards the Prophet (peace be upon him) ?
7. Which sciences are an individual obligation on Muslims, and which are communal obligations?
8. What is the ruling concerning respecting and honoring parents? How can this be achieved?
9. What are the obligatory manners that are expected of both spouses? What are the duties of the husband , and those of the wife?
10. How should sons and daughters be treated?
11. What is the ruling concerning linking blood relations? How can it be achieved? How should those who fail to do that be treated? When is it permissible to cut relations?
12. How does Islam call for feeding the poor?
13. What is the duty of society toward orphans?
14. What are the rights of neighbors?
15. What are the rights of Muslims toward their felow Muslims?
16. How should non-Muslims be treated?
17. How should Muslims behave in public places and on the roads?
18. What should Muslims do before travel? What are the manners of returning home?
19. What are the conditions for women traveling?

20. What is expected of a host? What is expected of a guest?
21. How do Muslims celebrate their feasts?
22. What are the kinds of meat prohibited by Allah? Define them.
23. What are the conditions for lawful slaughtering?
24. What are the rulings concerning eating hunted games, and the slaughtered animals of the People of the Book?
25. How does Allah stress the prohibition of intoxicants?
26. When is eating any prohibited food permitted?
27. Mention some of the Sunnahs in seeking food hygiene.
28. What is prohibited for Muslim males in clothing and adornments? What is prohibited for Muslim females?
29. What are the natural traits of instinct?
30. What are the sports encouraged by Islam? Which games are prohibited?
31. Mention some of the good manners of sleeping.
32. What are the rulings of invocation for the patient, taking medicine, amulets, patient isolation, and visiting patients?
33. What should be done to the deceased immediately after his demise?
34. What are the lawful and unlawful aspects concerning tombs? What is the ruling of visiting tombs?
35. What are the good manners of consoling next of kin and those who are mourning?
36. How should one be kind to animals?

UNIT 5
Family

5-1 Marriage

- Lawful marriage is a duty on all those who are capable of meeting its responsibilities and who fear temptation. It is a Sunnah on all who are capable but unwilling to marry.

Conditions for a valid marriage

a) A male guardian, nearest relative to the woman, after having her permission if she is a virgin, and her counseling if she has been married before

b) Two witnesses known for their integrity and piety

c) The contract is in a traditional form. Commissioning to sign the contract is permissible. Equal social standing between husband and wife is a condition.

d) Dowry is to be given to the wife.[1]

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[1] **The legality of marriage:**
Allah says:

﴿فَانكِحُواْ مَا طَابَ لَكُم مِّنَ النِّسَاء مَثْنَى وَثُلاَثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُواْ فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾ (النساء: ٣)

This means: "Then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess." (4, An-Nisa': 3)

Allah says:

﴿وَأَنكِحُوا الأَيَامَى مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ﴾ (النور: ٣٢)

This means: "And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Salihun (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves)." (24, An-Nur: 32)

- It is recommended not to exaggerate in the value of the dowry. It is allowed to be delivered at the time of making the contract, or to defer a part of it or all to a stated term.

- If marriage is terminated before coition by divorce, then the wife has the right on half of the dowry, and on the death of the husband, then the whole amount is for her and she inherits him.[2]

The Prophet (peace be upon him) said:
"O young men, those among you who can support a wife should marry, for it restrains eyes from casting (evil glances) and preserves one from immorality." (Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"Marry women who are loving and very prolific, for I shall outnumber the peoples by you." (Reported by Abu Dawud and An-Nasa'i)
<u>The conditions of marriage:</u>
The Prophet (peace be upon him) said:
"There is no marriage without a guardian." (Reported by At-Tirmidhi)
He (peace be upon him) also said:
"A woman without a husband has more right to her person than her guardian, and a virgin's consent must be asked from her, and her silence implies her consent." (Reported by An-Nasa'i)
He (peace be upon him) also said:
"If he whose faith and morals please you comes to you, allow him to marry (the woman in your charge). If you do not, there will be Fitnah (wars, battles, polytheism, etc.) on the earth, and a great mischief and corruption." (Reported by At-Tirmidhi, Ibn Majah, and Al-Hakim)

[2] **<u>The dowry:</u>**
Allah says:

﴿وآتوا النِّسَاء صَدُقَاتِهِنَّ نِحْلَةً﴾ (النساء: ٤)

This means: "And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart. (4, An-Nisa': 4)
Allah says:

﴿وإن طَلَّقْتُمُوهُنَّ من قَبْلِ أَن تَمَسُّوهُنَّ وقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصفُ ما فَرَضْتُمْ﴾ (البقرة: ٢٣٧)

This means: "And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal-money given by the husbands to his wife at the time of marriage), then pay half of that (Mahr)." (2, Al-Baqarah: 237)
The Prophet (peace be upon him) said:
"Go and search for something even if it were an iron ring."
(Reported by Al-Bukhari and Muslim)
Ibn 'Abbas narrated:

- The Sunnah rituals of marriage are engagement, banquet (Walimah), declaring marriage by melodious or permitted songs, praying for the couple, and the two pray on their coition.[3]

"When 'Ali married Fatimah, the Prophet (peace be upon him) said to him: Give her something. He said: I have nothing with me. He said: Where is your Hutamiyyah (coat of mail)." (Reported by An-Nasa'i and Abu Dawud)
He (peace be upon him) also said:
"The best of marriages is the easiest." (Reported by Abu Dawud)
The Sunnah rituals of marriage:
The Messenger of Allah (peace be upon him) said:
"Every matter of significance that does not begin with the praise of Allah, remains defective." (Reported by Abu Dawud)
He (peace be upon him) also said:
"Give a wedding banquet even if with one sheep."
(Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"He who is invited to a wedding feast or like it, he should accept it." (Reported by Muslim)
He (peace be upon him) also said:
"The worst food is that served at a wedding feast, in which those excluded who would like to come to it and to which those invited refuse to come." (Reported by Muslim)
Abu Hurayrah narrated that:
"When the Prophet (peace be upon him) was to congratulate a man on his marriage, he would say: May Allah bless for you, and may He bless on you, and combine both of you in good (works)." (Reported by At-Tirmidhi)

[3] Good manners of marriage:
The invocation of the husband on coition:
"O Allah, I ask You for the good in her, and in the disposition You have given her; I take refuge in You from the evil in her, and in the disposition You have given her." (Reported by Abu Dawud)
On having sexual relationship:
Allah's Messenger (peace be upon him) said:
"If anyone intends to have sexual intercourse with his wife, he should say: In the Name of Allah. O Allah! save us from Satan and keep the devil away from what You have bestowed upon us. Then, if Allah has ordained a child for them, the devil will never harm him."
(Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"The most evil of the people to Allah on the Day of Resurrection will be the man who has sexual intercourse with his wife and then publicizes her secret." (Reported by Muslim)

- The wife has the right to set conditions for the contract that are not against the nature of marriage, and do not prohibit something permissible or vice versa.

- Either of the two spouses has the choice to annul the marriage or continue in the following situations: discovering a severe defect which was not apparent before marriage, the husband's inability to pay the prepaid dowry or the dutiful support of the wife, or the husband's absence without leaving living expenses for his wife.[4]

- The wife's rights over her husband are to pay her the cost of food, clothing, suitable residence, medical treatment, and obligatory education, provide cohabitation for her that avoids her from temptation, be nice with her and never hurt her, not to prevent her from visiting her blood relatives, and be just in treating his wives, if the husband is polygynous.[5]

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[4] Conditions of the wife:
The Prophet (peace be upon him) said:
"From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (i.e. the marriage contract) have the greatest right to be fulfilled."
(Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"No woman may ask the divorce of her fellow Muslim sister in order to deprive her of what belongs to her." (Reported by Al-Bukhari and Muslim)
The choice to annul marriage:
`Umar Ibn Al-Khattab said: "If a man deceived a woman (and married her), she must have the dowry for having sexual relations with (this man) and the (due) dowry of a man is paid to him by the one who deceived him."
(Reported by Malik)

[5] The rights of the wife:
The Prophet (peace be upon him) said:
"You have your rights over your wives, and they have their rights over you." (Reported by At-Tirmidhi)
He (peace be upon him) also said:
"To provide her with food when you eat, clothe her when you dress, not to hit her on the face, and do not revile her or separate from her except in the house." (Reported by Abu Dawud)
He (peace be upon him) also said:

- The husband's rights over his wife are to obey him in everything except in disobeying Allah, preserve his money and honor, and not to leave home without his permission, and meet all his needs from her and not to fast, in any time other than Ramadan, without his permission.[6]

Allah prohibited the marriage of certain women

- Permanent prohibition because of:

  a) Lineage, such as the mother, grandmother, daughter, granddaughter, sister and her progeny, the maternal and paternal aunts, and niece

  b) Affinity, such as the wife's mother and grandmother, stepdaughter (after coition with her mother) and granddaughter, stepmother, and step-grandmother

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"When a man has two wives and he is inclined to one of them, he will come on the Day of Resurrection with a side hanging down." (Reported by Ahmad)

[6] **The rights of the husband:**
Allah says:

﴿فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُواْ عَلَيْهِنَّ سَبِيلاً﴾ (النساء: ٣٤)

This means: "But if they return to obedience, seek not against them means (of annoyance)." (4, An-Nisa': 34)

The Messenger of Allah (peace be upon him) said:
"If I were to order anyone to prostrate before another, I would order a woman to prostrate before her husband." (Reported by At-Tirmidhi)
He (peace be upon him) also said:
"The world is but a relish and the best relish of the world is a pious woman." (Reported by Muslim)
He (peace be upon him) also said:
"When a man calls his wife to bed, but she refuses and he (the husband) spends the night angry of her, the angels curse her until morning." (Reported by Al-Bukhari and Muslim)

c) Foster relations, such as women who have been fed from the same breast with the concerned person or with any person prohibited by lineage of her relatives.[7]

- Temporary prohibition is for:

a) The wife's sister and her paternal and maternal aunts until the marriage is terminated by divorce and the post-marital waiting period, or death.

b) The adulteress until she repents and finishes the post-marital waiting period.

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[7] **Permanent prohibition:**
Allah says:
﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالاَتُكُمْ وَبَنَاتُ الأَخِ وَبَنَاتُ الأُخْتِ وَأُمَّهَاتُكُمُ اللاَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَآئِكُمْ وَرَبَائِبُكُمُ اللاَّتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ اللاَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُواْ دَخَلْتُم بِهِنَّ فَلاَ جُنَاحَ عَلَيْكُمْ وَحَلاَئِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلاَبِكُمْ﴾ (النساء: ٢٣)

This means: "Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mother who gave you suck, your foster milk suckling sisters, your wives' mothers, your step daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins." (4, An-Nisa': 23)

The Prophet (peace be upon him) said:
"What is unlawful by reason of consanguinity is unlawful by reason of fosterage." (Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"Being suckled once or twice, or one suckling or two, do not make marriage unlawful." (Reported by Muslim)
`A'ishah (may Allah be pleased with her) narrated:
"Aflah Ibn Abi Al-Qu`ays entered upon me. I hid myself from him. He said: You are hiding yourself from me while I am your paternal uncle. I said: From where? He said: The wife of my brother suckled you. She said: The woman suckled me and not the man. Thereafter, the Messenger of Allah (peace be upon him) entered upon me and I told him this matter. He said: He is your paternal uncle; he may enter upon you."
(Reported by Al-Bukhari and Muslim)

c) The polytheist until she becomes a Muslim, while the women of the Book (Jews and Christians) are permissible to be married on the condition that they are chaste.

- Prohibited marriages are as follows: marriage for a stated term, that is, temporary marriage for fun, marriage by compensation or Ash-Shighar (the guardian allows his ward to marry someone so that he can marry the one the latter is a guardian of), and marriage depending on Al-Muhallal, who marries a divorced woman in order to dismiss her later so that the first husband may marry her again, if the main purpose is to re-marry the first husband.[8]

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[8] **Temporary prohibition:**
Allah says:

﴿وأن تجمعوا بين الأختين إلا ما قد سلف إن الله كان غفورا رحيما. والمحصنات من النساء إلا ما ملكت أيمانكم﴾ (النساء: ٢٣ - ٢٤)

This means: "And two sisters in wedlock at the same time, except for what has already passed; verily, Allah is Oft-Forgiving, Most Merciful. Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess." (4, An-Nisa': 23 - 24)

Woman divorced three times:
Allah says:

﴿فإن طلقها فلا تحل له من بعد حتى تنكح زوجا غيره﴾ (البقرة: ٢٣٠)

This means: "And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband." (2, Al-Baqarah: 230)

Women who fulfill the post-marital waiting period:
Allah says:

﴿ولا جناح عليكم فيما عرضتم به من خطبة النساء أو أكننتم في أنفسكم علم الله أنكم ستذكرونهن ولكن لا تواعدوهن سرا إلا أن تقولوا قولا معروفا ولا تعزموا عقدة النكاح حتى يبلغ الكتاب أجله﴾ (البقرة: ٢٣٥)

This means: "And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allah knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honorable saying according to the Islamic law. And do not consummate the marriage until the term prescribed is fulfilled." (2, Al-Baqarah: 235)

The adulterer and the adulteress until they repent:
Allah says:

﴿الزاني لا ينكح إلا زانية أو مشركة والزانية لا ينكحها إلا زان أو مشرك وحرم ذلك على المؤمنين﴾ (النور: ٣)

Divorce

- Divorce is effective either with a clear utterance or metonymical statement, whether done in passing or intentionally.[9]

This means: "The adulterer marries not but an adulteress or a Mushrikah and the adulteress none marries her except an adulterer or a Muskrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer, or a Mushrik (polytheist, pagan or idolater, etc.) And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress, etc.)]. Such a thing is forbidden to the believers (of Islamic Monotheism)." (24, An-Nur: 3)

The Prophet (peace be upon him) said:

"The adulterer who has been flogged shall not marry save the one like him." (Reported by Abu Dawud)

[9] **Divorce:**

The legality of divorce:

Allah says:

﴿الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾ (البقرة: ٢٢٩)

This means: "The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness." (2, Al-Baqarah: 229)

Allah says:

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾ (الطلاق: ١)

This means: "O Prophet (SAW)! When you divorce women, divorce them at their 'Iddah (prescribed periods)." (65, At-Talaq: 1)

The Prophet (peace be upon him) said:

"If any woman asks her husband for divorce without some strong reason, the odor of Paradise will be forbidden for her." (Reported by At-Tirmidhi)

Those who have the right to divorce women:

The Prophet (peace be upon him) said:

"There is no divorce except in what you possess; there is no emancipation except in what you possess, and there is no sale transaction till you possess. The narrator Ibn Sabbah added: There is no fulfilling a vow till you possess." (Reported by Abu Dawud)

An express utterance of divorce:

He (peace be upon him) also said:

"Verily, Allah forgave my people the evil promptings which arise within their hearts as long as they did not speak about them or did not act upon them." (Reported by Al-Bukhari and Muslim)



- It is from the Sunnah that the divorce takes place when the wife has not been touched in her period of time after she was cleansed from her last menstruation, and divorce is uttered once. Otherwise, it is a Bid`i divorce (unlawful innovation). Both are executable, revocable divorces for the first and second time.

- The husband has the right to take his wife back on the revocable divorce during the three months after the divorce was pronounced (post-marital waiting period). Otherwise, divorce becomes irrevocable and final. If the spouses wish to return, this should be through a new contract and dowry.

- The husband has no right to return to his wife if they divorced three times, unless she marries another man (Muhallal) after the post-marital waiting period. The latter should be a normal marriage, with the real intention of marriage, that is, not just to enable her to return to her first husband. If the second marriage was terminated by divorce or death, then she has the right to return to her first husband.

- It is possible that divorce be suspended on certain conditions.

- The husband has the right to make his wife choose between divorce and continuing the marriage. Divorce is permissible by power of attorney.[10]

<u>**Nullifiers of divorce:**</u>
The Messenger of Allah (peace be upon him) said:
"There are three (persons) whose actions are not recorded: a sleeper till he awakes a boy till he reaches puberty, and an idiot till he is restored to reason." (Reported by Abu Dawud)

[10] <u>**Innovative (Bid`I) divorce:**</u>
Allah says:

﴿الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾ (البقرة: ٢٢٩)

This means: "The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness." (2, Al-Baqarah: 229)

Mahmud Ibn Labid (may Allah be pleased with him) narrated:
"The Messenger of Allah (peace be upon him) was told that a man had divorced his wife three times simultaneously. Upon this, the Prophet (peace be upon him) became angry and said: Is the Book of Allah mocked

- The husband should give his rebellious wife good advice. If she persists in wrong doing, he should not talk to her for three days, and forsake her in their bed until she responds, otherwise he is allowed to beat her lightly on any part of her body other than her face, hoping that she will comply. If all his attempts fail, they seek an arbitrator from her family and another from his; if they fail to reconcile, then they resort to divorce.[11]

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at while I am among you?" (Reported by An-Nasa'i)

__Revocable divorce:__

Allah says:

﴿وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا﴾ (البقرة: ٢٢٨)

This means: "And their husbands have the better right to take them back in that period, if they wish for reconciliation." (2, Al-Baqarah: 228)

`Umar Ibn Al-Khattab (may Allah be pleased with him) narrated:

"The Prophet (peace be upon him) divorced Hafsah, but he took her back in marriage." (Reported by Abu Dawud and Ibn Majah)

__The divorce of choice:__

Allah says:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا. وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا﴾ (الأحزاب: ٢٨ - ٢٩)

This means: "O Prophet (Muhammad SAW)! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinat (good-doers) amongst you an enormous reward." (33, Al-Ahzab: 28 - 29)

[11] __Rebellious wives:__

Allah says:

﴿وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا. وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا﴾ (النساء: ٣٤ - ٣٥)

This means: "As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All-Knower, Well-Acquainted with all things." (4, An-Nisa': 34 - 35)



- If the wife intensely dislikes to continue the marriage, even if her husband does not hurt her, she has the right to ask for divorce in return for a sum of money that she must pay.[12]

- If the husband swears that he will not sleep with his wife, so as to rectify her, for more than four months (this is called Ila'), then she has the right to ask for divorce or he should return to her. If he refuses, the judge will grant her the divorce. If he returned before or after the stated period, he has to expiate for his oath.[13]

- It is prohibited for the husband to swear that his wife will be for him as his mother's back (Azh-Zhihar). Its expiation is releasing a

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[12] **Khul` (Divorce in return of a sum of money the wife pays):**
Ibn `Abbas (may Allah be pleased with him) narrated:
"The wife of Thabit Ibn Qays came to the Prophet and said: O Allah's Messenger! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in un-Islamic manner (if I remain with him). On that, Allah's Messenger said (to her): Will you give back the garden which your husband has given you (as Mahr, dowry)? She said: Yes. Then the Prophet (peace be upon him) said to Thabit: O Thabit! Accept your garden, and divorce her once." (Reported by Al-Bukhari)

[13] **Ila' (the husband swears to forswear his wife, as to rectify her, for more than four months):**
Allah says:
﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَآؤُوا فَإِنَّ اللّهَ غَفُورٌ رَّحِيمٌ. وَإِنْ عَزَمُوا الطَّلاَقَ فَـإِنَّ اللّـهَ سَمِيعٌ عَلِيمٌ﴾ (البقرة: ٢٢٦ - ٢٢٧)
This means: "Those who take an oath not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, Allah is Oft-Forgiving, Most Merciful. And if they decide upon divorce, then Allah is All-Hearer, All-Knower." (2, Al-Baqarah: 226 - 227)

The Prophet (peace be upon him) said:
"If you take an oath to do a thing and then find a better alternative, you should adopt the latter and expiate your oath."
(Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"No harm (should be done to others) nor wrong (in retaliation)."
(Reported by Ahmad)

slave, if not fasting two successive months, and if not feeding sixty indigent persons.[14]

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[14] **<u>Azh-Zhihar (the husband swears that his wife will be for him as his mother's back):</u>**
Allah says:

﴿الَّذِينَ يُظَاهِرُونَ منكم مِّن نِّسَائِهِم مَّا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلا اللائي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ. وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا ذَلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ. فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا﴾ (المجادلة: ٢ – ٤)

This means: "Those among you who make their wives unlawful (Azh-Zhihar) to them by saying to them "You are like my mother's back." They cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving. And those who make unlawful to them (their wives) (by Azh-Zhihar) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allah is All-Aware of what you do. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And for him who is unable to do so, he should feed sixty of Miskin (poor)." (58, Al-Mujadalah: 2 - 4)

Salamah Ibn Sakhr Al-Bayadi (may Allah be pleased with him) narrated:

"I was a man who was more given than others to sexual intercourse with women. When the month of Ramadan came, I feared lest I should have intercourse with my wife, and this evil should remain with me till the morning. So I made my wife like my mother's back to me till the end of Ramadan. But one night when she was waiting upon me, something of her was revealed. Suddenly I jumped upon her (i.e. had sexual intercourse with her). When the morning came, I went to my people and informed them about this matter. I said: Go along with me to the Messenger of Allah (peace be upon him). They said: No, by Allah. So I went to the Prophet (peace be upon him) and informed him of the matter. He said: Have you really committed it, Salamah? I said: I committed it twice, Messenger of Allah. I am content with the Commandment of Allah, the Exalted; so take a decision about me according to what Allah has shown you. He said: Free a slave. I said: By Him Who sent you with truth, I do not possess a neck other than this: and I struck the surface of my neck. He said: Then fast two consecutive months. I said: Whatever I suffered is due to fasting. He said: Feed sixty poor people with a Wasq of dates. I said: By Him Who sent you with truth, we passed the night hungry; there was no food in our house. He said: Then go to the collector of Sadaqah of Banu Zurayq; he must give it to you. Then feed sixty poor people with a Wasq of dates; and you and your family eat the remaining dates." (Reported by Abu Dawud)

- If the husband accuses his wife of adultery without having witnesses, he has to testify four testimonies to execute the punishment, unless she testifies four testimonies that he is a liar. After that, they must separate permanently. This is called public imprecation (Al-Mula`anah), that is, sworn allegation of adultery committed by either husband or wife.[15]

Al-`Iddah (woman's post-marital waiting period)

- Those women whose husbands parted from them because of divorce or death should wait a fixed period (`Iddah) not to be married or engaged, with the exception to the ones who were divorced before coition.

- The post-marital waiting period of the divorced woman is three menstrual periods, unless she is pregnant.

- The post-marital waiting period of the pregnant woman ends when she gives birth.

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[15] **<u>Public imprecation (Al-Mula`anah):</u>**
Allah says:

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاء إِلا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ. وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِن كَانَ مِنَ الْكَاذِبِينَ. وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ. وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ﴾ (النور: ٦ - ٩)

This means: "And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth. And the fifth (testimony) (should be) the invoking of the Curse of Allah on him if he be of those who tell a lie (against her). But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allah, that he (her husband) is telling a lie. And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth." (24, An-Nur: 6 - 9)

The Messenger of Allah (peace be upon him) said when the verse about invoking curses came down:

"Any woman who brings to her family one who does not belong to it has nothing to do with Allah (i.e. expects no mercy from Allah), and Allah will not bring her into His Paradise. Allah, the Exalted, will veil Himself from any man who disowns his child when he looks at him, and disgrace him in the presence of all creatures, first and last." (Reported by Abu Dawud)

- The post-marital waiting period of the non-menstruating woman is three months.[16]

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[16] **Al-`Iddah (woman's post-marital waiting period):**
Allah says:

﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلاَثَةَ قُرُوَءٍ﴾ (البقرة: ٢٢٨)

This means: "And divorced women shall wait (as regards their marriage) for three menstrual periods." (2, Al-Baqarah: 228)
Allah says:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾ (البقرة: ٢٣٤)

This means: "Those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days." (2, Al-Baqarah: 234)
Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلاً﴾ (الأحزاب: ٤٩)

This means: "O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period] have you to count in respect of them. So give them a present, and set them free i.e. divorce, in a handsome manner." (33, Al-Ahzab: 49)
Allah says:

﴿وَاللاَّئِي يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلاَثَةُ أَشْهُرٍ وَاللاَّئِي لَمْ يَحِضْنَ وَأُوْلاَتُ الأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْرًا﴾ (الطلاق: ٤)

This means: "And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubts (about their periods), is three months, and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death] And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they deliver (their burdens), and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him." (65, At-Talaq: 4)

The Prophet (peace be upon him) said:
"Stay in your house till the term lapses." (Reported by An-Nasa'i)
He (peace be upon him) also said:
"It is not lawful for a man who believes in Allah and the Last Day to water what another has sown with his water (meaning intercourse with women who are pregnant)." (Reported by At-Tirmidhi)

Financial support

- The financial support of the wife is a duty on the husband throughout the marriage and during the post-marital waiting period. The maintenance standard is determined by the financial capability of the husband and the wife's condition.

- The man is responsible for financially supporting his parents if they need so, and his sons and daughters, until his sons become financially independent and the daughters are married.[17]

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[17] **Financial support:**

Allah says:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاء بِمَا فَضَّلَ اللّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنفَقُواْ مِنْ أَمْوَالِهِمْ﴾ (النساء: ٣٤)

This means: "Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means." (4, An-Nisa': 34)

Allah says:

﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِن كُنَّ أُولَاتِ حَمْلٍ فَأَنفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى﴾ (الطلاق: ٦)

This means: "Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they be obliged to leave. And if they are pregnant, then spend on them till they deliver. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child)." (65, At-Talaq: 6)

Allah says:

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا﴾ (الإسراء: ٢٣)

This means: "And that you be dutiful to your parents." (17, Al-Isra': 23)

The Prophet (peace be upon him) said:

"And their right is that you should treat them well in the matter of food and clothing." (Reported by At-Tirmidhi)

He (peace be upon him) also said:

"A son says: Give me food; to whom do you leave me?"
(Reported by Al-Bukhari)

Custody

- The custody of children is a duty on parents, if not so the nearest kin.
- The conditions for the custodians are that they be sane, mature, Muslim, free from any contagious diseases, and able to take care of the child.
- If the parents are divorced, the mother has the right of custody if she is not married, otherwise custody will go to her mother.
- The custody period is until the son reaches puberty and the girl gets married. The period of custody with the mother is seven years for the daughter, then she moves to the custody of the father, while the son chooses between them. If he does not make a decision, lots are drawn.
- In all cases, the father is responsible for his children's financial support and payment of the custodian.[18]

5-2 Inheritance

- Inheritance for Muslim relatives is an obligation. It is prevented in the following conditions: unbelief, when the heir kills the inherited person, and committing the sin of adultery.
- The heirs who are bound to receive their share of the inheritance are the husband or wife, father and mother, grandmother, grandfather and upward, sons and daughters, grandchildren through the son,

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[18] Custody:
The Messenger of Allah (peace be upon him) told the woman whose husband divorced her and took their son in his custody:
"You have more right to him as long as you do not marry."
(Reported by Abu Dawud)
He (peace be upon him) also said:
"The maternal aunt is like mother." (Reported by Al-Bukhari)

brother and sister, nephews through the brother, paternal uncle and paternal cousins.

- Males take double the share of females, if they are in the same degree of relation.

- Universal heir: is someone who inherits all the inheritance if he is the only one to inherit, or takes what remains after the heirs deserving obligatory shares have taken their dues. However, it is prohibited for him to inherit if nothing remains after the obligated inheritors.

- Universal heirs are divided into:

  a) Universal heir by oneself such as the father, grandfather, son, full or paternal brother and the sons of any, full paternal uncle or paternal uncle of the grandfather and the sons of any.

  b) Universal heirs as related to one another that is, every female related to a male universal heir of the same degree inherits with him such as a daughter and son.

  c) Universal heir with another, is that every female becomes a universal heir with another female universal heir, like the sister with the daughter.

- Those heirs whose shares are eliminated by others: the existence of some heirs prevents others partially or totally from inheritance.

The obligatory shares mentioned in the Qur'an (Surah An-Nisa')

1- One-half: for the husband if his wife has no children. A sister if she is the only heir of her brother. A daughter if she is the only heir of the father. A mother if she is the only heir of her son or grandson.

2- One-fourth: for the husband if his wife has children; for a wife or wives if the inherited husband has neither sons nor grandsons.

3- One-eighth: for the wife or wives if the inherited husband has a son or sons.

4- Two-thirds: for two sisters or more if they are the only heirs of their brother. Two daughters or more if they are the only inheritors of their father.

5- One-third: for the mother if her inherited son has neither a male nor a female child, nor grandchild, nor two or more brothers and sisters. The mother's brothers if they are two or more, and if the inherited has no direct inheritor such as father, grandfather, or male and female grandchildren.

6- One-sixth: for the mother if the inherited has children or grandchildren, or has two or more sisters and brothers. The same for the grandmother if the inherited has no mother with the same conditions. The father, whether the inherited has no children or not. The grandfather if the inherited has no father. The only brother or only sister of the mother if the inherited has no father, grandfather nor child. The paternal sister in the presence of one full sister if there is no paternal brother, mother, grandfather, son, nor grandson.

- For more details, refer to the inheritance schedule, Fiqh books, and computer programs that calculate the exact amount for each case.[19]

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[19] **Inheritance:**
Allah says:
﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ وَلِلنِّسَاء نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا﴾ (النساء: ٧)

This means: "There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share." (4, An-Nisa': 7)

Allah says:
﴿يُوصِيكُمُ اللّهُ فِي أَوْلاَدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الأُنثَيَيْنِ فَإِن كُنَّ نِسَاء فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلأُمِّهِ السُّدُسُ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَآؤُكُمْ وَأَبناؤُكُمْ لاَ تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعاً فَرِيضَةً مِّنَ اللّهِ إِنَّ اللّهَ كَانَ عَلِيما حَكِيمًا. وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ

لهُنَّ ولَدٌ فلكُمُ الرُّبُعُ ممَّا تركْنَ من بعْدِ وصيَّةٍ يُوصينَ بِهَا أوْ دَيْنٍ ولهُنَّ الرُّبُعُ ممَّا تركْتُمْ إن لَّمْ يكُن لَّكُمْ ولَدٌ فإن كانَ لكُمْ ولَدٌ فلهُنَّ الثُّمُنُ ممَّا تركْتُم مِّن بعْدِ وصيَّةٍ تُوصُونَ بِهَا أوْ دَيْنٍ وإن كانَ رجُلٌ يُورَثُ كلالَةً أو امْرَأةٌ ولَهُ أخٌ أوْ أُخْتٌ فلكُلِّ واحدٍ مِّنْهُمَا السُّدُسُ فإن كانُواْ أكْثَرَ من ذلكَ فهُمْ شُرَكَاءُ في الثُّلُثِ من بعْدِ وصيَّةٍ يُوصَى بِهَا أوْ دَيْنٍ غيْرَ مُضَآرٍّ وصيَّةً مِّنَ اللَّهِ واللَّهُ عليمٌ حليمٌ﴾ (النساء: ١١ - ١٢)

This means: "Allah commands you as regards your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allah. And Allah is Ever All-Knower, All-Wise. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of lagacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allah; and Allah is Ever All-Knowing, Most-Forbearing." (4, An-Nisa':11 - 12)

Allah says:

﴿يستفْتُونكَ قُلِ اللَّهُ يُفْتيكُمْ في الْكلالَةِ إنِ امْرُؤٌ هلكَ ليْسَ لَهُ ولَدٌ ولَهُ أُخْتٌ فلَهَا نصْفُ ما تركَ وهُوَ يرثُهَآ إن لَّمْ يكُن لَّهَا ولَدٌ فإن كانَتَا اثْنتيْنِ فلهُمَا الثُّلُثَانِ ممَّا تركَ وإن كانُواْ إخْوَةً رِّجالاً ونساءً فللذَّكَرِ مثْلُ حظِّ الأُنثيَيْنِ يُبيِّنُ اللَّهُ لكُمْ أن تضلُّواْ واللَّهُ بكُلِّ شيْءٍ عليمٌ﴾ (النساء: ١٧٦)

This means: "They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allah makes clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything." (4, An-Nisa': 176)

The Prophet (peace be upon him) said:

"Divide the property among those whose share have been prescribed in the Book of Allah, and what remains from the prescribed shares goes to the nearest male heirs." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"Allah has appointed for everyone who has a right what is due to him, and no bequest must be made to an heir." (Reported by Abu Dawud)

He (peace be upon him) also said:

Bequest

- There are two kinds of bequests: one is to bequeath to fulfill a due right or take care of the young, and another to bequeath in order to distribute money to individuals or institutions.
- Conditions for bequeathing are maturity and distinction, bequeathing something permissible, and the acceptance of the person to which the bequest is directed.
- The bequest is not allowed to an heir.
- It is possible to withdraw or modify the bequest before death.
- The bequest is executable only after paying off debts.
- The bequest can not exceed one-third of the inheritance, but if it is not enough, the amount is divided among the bequeathed ones like the division of debts.
- The dutiful bequest is that ordained by law, even if the deceased has not left a bequest. It is for the grandchildren whose father died before their grandfather and have paternal uncles who exclude them from inheritance, so an obligatory bequest is for them equal to their father's share which should not exceed one-third of the whole wealth.[20]

"People of two different religions would not inherit from one another." (Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"There is nothing for the murderer." (Reported by Abu Dawud)
He (peace be upon him) also said:
"The child is attributed to the one on whose bed it is born, and the fornicator is deprived of any right." (Reported by Al-Bukhari and Muslim)

[20] **Bequest:**
Allah says:
﴿يا أيها الذين آمنوا شهادة بينكم إذا حضر أحدكم الموت حين الوصية اثنان ذوا عدل منكم﴾ (المائدة: ١٠٦)

Exercises

Marriage

1. What is the ruling concerning marriage? What are its conditions in order to be valid?
2. What is recommended in the dowry and how is it to be given? What is its ruling if the marriage is terminated by divorce before coition or by the death of the husband?
3. Is it possible to make conditions in the marriage contract?
4. Mention some of the good manners of marriage.
5. In what cases does the wife have the choice to continue the marriage or to ask for divorce?
6. What are the lawful rights of the wife and those of the husband?
7. Which women are prohibited to be married to a certain man:

   a) permanently?

This means: "O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk." (5, Al-Ma'idah: 106)

Allah says:

﴿مِن بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ﴾ (النساء: ١١)

This means: "(The distribution in all cases is) after the payment of legacies he may have bequeathed or debts." (4, An-Nisa': 11)

The same meaning is repeated in the following verse, in the same Surah.

The Messenger of Allah (peace be upon him) said:

"It is the duty of a Muslim who has something which is to be given as a bequest not to have it for two nights without writing it down in a will." (Reported by Al-Bukhari and Muslim)

The Prophet Muhammad (peace be upon him) said to Sa'd Ibn Abi Waqqas when he asked him about the bequest:

"Give one-third and that will be sufficient. It is better to leave your heirs rich rather than to leave them in poverty begging from people." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"Allah, The Most Exalted, has appointed for everyone who has a right what is due to him, and no will could be made to an heir."

(Reported by Abu Dawud)

b) temporarily?

8. What is the ruling concerning temporary marriage?
9. How does divorce take place?
10. What is the difference between a Sunnah divorce and Bid`i divorce?
11. What is meant by irrevocable divorce? When is it lawful for the husband to take his wife back after divorce?
12. What is meant by Al-Muhallal? What is its ruling? What is the ruling concerning a divorce that is suspended by a condition?
13. Is it possible to give the wife the choice of getting divorce? and to get divorced by commissioning?
14. What should be done to a rebellious wife?
15. What is the right of the wife if she hates to continue the marriage?
16. What is Ila'? What is its ruling?
17. What is Azh-Zhihar? What is its ruling?
18. Explain Al-Mula`anah (public imprecation).
19. What is the post-marital waiting period for the divorced women, widows, pregnant women, and those who no longer menstruate?
20. When does financial support become obligatory on the husband? When is it no longer obligatory?
21. When is the financial support of parents and children obligatory?
22. What are the conditions for child custody by someone other than the parents?
23. Who has the precedence for the custody of the child whose parents are divorced?
24. What is the stated period for the custody of the son and the daughter?

Inheritance

1. When is the inheritor prevented from inheriting?
2. Which of the relatives are considered as obligatory inheritors?

3. What is meant by a universal heir? Give examples.
4. Give example of the cases where the heir inherits one half, one fourth, one eighth, two-thirds, one-third, and one sixth.
5. For whom is a bequest possible? What are its conditions?
6. Which should be paid first: the bequest or the debts?

Unit 6
Economy

6-1 Wealth

- Allah prohibited usury. It is the increase of wealth by two means. The first is excessive usury, selling an item for its equivalent with difference in value. The second is delayed usury which is of two types, one well-known which is increasing the value of debt through the debtor's payment to compensate for his delay in payment, the second is selling an item for another different item on credit.

- The wisdom behind prohibition is to encourage investments, realize profits in return for actual activities, ward off injustice, and preclude abhorrence.

- Bank interest and saving channels which define the interest in advance without sharing in the profits and losses are a kind of usury.

- Insurance is possible on condition that its money will not be used in usurious dealings.

- Currency exchange is possible as a kind of sale on condition that exchange is hand to hand without any stated term.[1]

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[1] <u>Usury prohibition:</u>
Allah says:

﴿ذَلِكَ بِأَنَّهُمْ قَالُواْ إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ (البقرة: ٢٧٥)

This means: "That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury)." (2, Al-Baqarah: 275)

Allah says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَذَرُواْ مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُم مُّؤْمِنِينَ﴾ (البقرة: ٢٧٨)

This means: "You who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers." (2, Al-Baqarah: 278)

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَأْكُلُواْ الرِّبَا أَضْعَافًا مُّضَاعَفَةً﴾ (آل عمران: ١٣٠)

This means: "O you who believe! Eat not Riba (usury) doubled and multiplied." (3, Al-`Imran: 130)

`Abdullah Ibn Mas`ud (may Allah be pleased with him) narrated:

"Allah's Messenger (peace be upon him) cursed that who accepts usurious interests and the one who pays it, those who record it, and stand witness to it (are also like those who take and give interest)." (Reported by At-Tirmidhi)

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said:

"Avoid the seven deadly things. It was said: What are they, Messenger of Allah? He replied: Associating anything with Allah, practicing sorcery, killing one whom Allah has declared inviolable without a just cause, devouring the property of an orphan, devouring usury, fleeing from the battlefield, and accusing the pious women with adultery."
(Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"Gold is to be paid for with gold, raw and coined, silver with silver, raw and coined (in equal weight), wheat with wheat in equal measure, barley with barley in equal measure, dates with dates in equal measure, salt with salt with equal measure; if anyone gives more or asks more, he has dealt in usury. But, there is no harm in selling gold for silver and silver for gold (in unequal weight), payment being made on the spot. Do not sell them if they are to be paid for later. There is no harm in selling wheat for barley and barley (for wheat) (in unequal measure), payment being made on the spot. If the payment is to be made later, then do not sell them."
(Reported by An-Nasa'i and Abu Dawud)

Sa`d Ibn Abi Waqqas (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) forbade to sell fresh dates for dry dates when payment is made at a later date." (Reported by Abu Dawud)

The Prophet (peace be upon him) said:

"The selling of wheat for wheat is Riba (usury) except if it is handed from hand to hand and equal in amount. Similarly, the selling of barley for barley is Riba except if it is from hand to hand, and dates for dates is usury except if it is from hand to hand." (Reported by Al-Bukhari)

He (peace be upon him) also said:

"Do not sell gold for gold unless equivalent in weight, and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight, and do not sell less amount for greater amount or vice versa and do not sell gold or silver that is not present at

- It is allowable to transfer the debt from one creditor to another to whom he also owes a similar debt, and merited to the latter - if he is capable of accepting it.[2]

- Good loans are recommended for the mature person who is capable of lending, on condition that description and value must be determined, and no benefit in any way will be attained, or considered a kind of charity. Agreeing on a date for payment is possible but it is preferable not to do this.

- Allah, the Almighty, made it obligatory to write down the debt, or to have it documented by two witnesses. The same applies to all contracts and transactions that can be documented.[3]

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the moment of exchange for gold or silver that is present."
(Reported by Al-Bukhari and Muslim)

[2] **<u>Transferring the debt:</u>**
The Messenger of Allah (peace be upon him) said:
"A rich person's procrastination in paying back his due debts without a legal reason is an act of oppression. And if any of you is referred to a rich person (for settling a debt), he should agree to such substitution."
(Reported by Muslim)
<u>Good loans:</u>

﴿مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ﴾ (الحديد: ١١)

This means: "Who is he that will lend to Allah a goodly loan, then (Allah) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise)." (57, Al-Hadid: 11)

The Prophet (peace be upon him) said:
"That who brings his brother out of a discomfort, Allah will bring him out of the discomforts on the Day of Resurrection."
(Reported by Al-Bukhari and Muslim)

[3] **<u>Debt documentation:</u>**
Allah says:
﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلاَ يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلاَ يَبْخَسْ مِنْهُ شَيْئًا فَإن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لاَ يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُواْ شَهِيدَيْنِ من رِّجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاء أَن تَضِلَّ إْحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى وَلاَ يَأْبَ الشُّهَدَاء إِذَا مَا دُعُواْ وَلاَ تَسْأَمُوْاْ أَن تَكْتُبُوْهُ صَغِيرًا أَو كَبِيرًا إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِندَ اللَّهِ وَأَقْومُ لِلشَّهَادَةِ وَأَدْنَى أَلاَّ تَرْتَابُواْ

- Deposits for safekeeping are lawful between two mature parties with the consent of the depositary party. Its acceptance is obligatory if the depositor is in constraint, while it is recommended in any other case, unless the depositary is unable to preserve the deposit. In that case, it would be offensive.

- The depositary has no right to benefit from the deposit. He is under no obligation if the deposit was damaged without his intention or negligence. Each party has the right to return the deposit whenever he wants to.

إِلاَّ أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلاَّ تَكْتُبُوهَا وَأَشْهِدُوْاْ إِذَا تَبَايَعْتُمْ وَلاَ يُضَآرَّ كَاتِـبٌ وَلاَ شَهِيدٌ وَإِن تَفْعَلُواْ فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُواْ اللّهَ وَيُعَلِّمُكُمُ اللّهُ وَاللّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (البقرة: ٢٨٢)

This means: "You who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). you should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out in the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allah; and Allah teaches you. And Allah is the All-Knower of each and everything." (2, Al-Baqarah: 282)

Allah says:

﴿إِنَّ اللّهَ يَأْمُرُكُمْ أَن تُؤدُّواْ الأَمَانَاتِ إِلَى أَهْلِهَا﴾ (النساء: ٥٨)

This means: "Verily! Allah commands that you should render back the trusts to those, to whom they are due." (4, An-Nisa': 58)

Allah says:

﴿فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ﴾ (البقرة: ٢٨٣)

This means: "Let the one who is entrusted discharge his trust (faithfully)." (2, Al-Baqarah: 283)

The Messenger of Allah (peace be upon him) said:

"Pay the deposit to him who deposited it with you, and do not betray him who betrays you." (Reported by At-Tirmidhi)

- Lending something for use is lawful for anything permissible, and is to be returned on request or on the agreed date. The borrower should secure its return. He can lend it to a third party with the consent of the lender, but he has no right to rent it. The lender has the right to stipulate to have a warranty in case of its loss or damage, but if he did not stipulate that, then he is recommended to be given compensation.[4]

- Giving gifts is permissible and recommended from a mature owner on condition of consent and acceptance. To return a gift is prohibited. It is offensive that the gift be given to gain a greater

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[4] **Deposits for safekeeping:**
The Messenger of Allah (peace be upon him) said:
"Verily the best of you is the best in giving back the loans."
(Reported by Al-Bukhari and Muslim)
Lending something for use:
Allah says:

﴿وَيَمْنَعُونَ الْمَاعُونَ﴾ (الماعون: ٧)

This means: "And refuse Al-Ma'un (small kindnesses e.g. salt, sugar, water, etc.)." (107, Al-Ma`un: 7)

Safwan Ibn Umayyah (may Allah be pleased with him) narrated:
"The Messenger of Allah (peace be upon him) borrowed coats of mail from me on the day of (the battle of) Hunayn. I asked: Are you taking them by force, Muhammad? He replied: No, it is a loan with a guarantee of their return." (Reported by Ahmad)
Jabir Ibn `Abdullah (may Allah be pleased with him) narrated:
"The Prophet (peace be upon him) said: No owner of camels or cattle or flock of sheep or goats who does not pay his due (would be spared punishment) but would be made to sit on the Day of Resurrection on a soft sandy ground and the hoofed animals would trample him with their hoofs and gore him with their horns. And none of them on that day would be without horns, or with broken horns. We said: Messenger of Allah, but what is due on them? He said: Lending of the male (for use) and lending of the bucket (used for drawing water for them) and for mating and milking them near water and providing them as a ride for the sake of Allah."
(Reported by Muslim)
Conditions of lending something for use:
The Prophet (peace be upon him) said:
"Muslims are on (i.e. stick to) their conditions." (Reported by Al-Bukhari)
Having warranty in case of its damage or loss:
The Prophet (peace be upon him) said:
"The hand which takes is responsible till it pays." (Reported by At-Tirmidhi)

benefit. Justice in giving gifts is recommended, for example, if it is for sons and daughters.

- Donations during one's life (`Umra): This is where the Muslim owner allows his fellowman to utilize his properties, that is, house or land, either throughout his life span and then it returns to the owner, or to his successors after him so it becomes an irredeemable gift.

- A donation promised by a Muslim to be given to another Muslim after the death of the former (Ruqba): It is to be executed, yet it is offensive.

- Establishing an endowment (Waqf): It is to devote wealth for certain utility or interest, so it is not inherited, given as a gift, or sold. It is a recommended kind of dealing if the owner of Waqf is sane and the endowed property is lawful and for a permissible purpose.[5]

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[5] **Gift giving:**
Abu Hurayrah (may Allah be pleased with him) narrated:
"The Messenger of Allah (peace be upon him) used to accept gifts and used to give something in return." (Reported by Al-Bukhari)
The Prophet (peace be upon him) said:
"That who likes to be granted more provision, and his life be prolonged, let him tie his kith and kin. (Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"That who gifts somebody a thing and gets it back is like a dog which vomits and then eats it up." (Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"Be mindful of your obligation to Allah and do justice with respect to your children." (Reported by Al-Bukhari and Muslim)
He (peace be upon him) said:
"It is not lawful for a man to make a donation or give a gift and then take it back, except a father regarding what he gives his child."
(Reported by At-Tirmidhi)
He (peace be upon him) also said:
"If anyone does you a kindness, recompense him." (Reported by An-Nasa'i)

- Lost and found: Should a Muslim find money or an article, he has to make an announcement through appropriate means. If the owner did not appear, the article found belongs to him, unless it is something found in the Holy Mosque.

- Wrongly taken property: This refers to other's property that has been seized by force. It is prohibited and the usurper should return it together with any benefits gained from it and to remove any additional buildings or plantations, and compensate for any damages or defects.[6]

He (peace be upon him) also said:
"Whenever one receives a favor from another person and says to him: May Allah reward you well, he would have made full recompense in praising." (Reported by At-Tirmidhi)

Donation for life:
Jabir (may Allah be pleased with him) said:
"The `Umra for which Allah's Messenger (peace be upon him) gave sanction is that a person may say: This (property) is for you and for your descendants. And when he said: That is for you as long as you live, then it will return to its owner (after the death of the donee)."
(Reported by Muslim)
The Prophet (peace be upon him) said:
"The `Umra belongs to whom it is given." (Reported by Muslim)
The Prophet (peace be upon him) said:
"Whoever is gifted a life grant, then it is for him and to his posterity. It would not return to him who gave it; for he conferred it as a gift, rules of inheritance will apply to it." (Reported by Muslim)

Ruqba (donation on death of owner):
The Prophet (peace be upon him) said:
"Do not give property to go to the survivor and do not give life-tenancy. If anyone is given something to the survivor or given life-tenancy, it goes to his heirs." (Reported by Ahmad, An-Nasa'i, and Abu Dawud)

Establishing an endowment:
The Messenger of Allah (peace be upon him) said:
"When a human being dies, the reward of his good deeds stops except in three cases: a current charity, a knowledge from which people benefit, or a pious child invoking Allah for him." (Reported by Muslim)

[6] **Lost and found:**
Zayd Ibn Khalid Al-Juhani (may Allah be pleased with him) narrated:
"A man came to Allah's Messenger and asked about Al-Luqatah (a fallen thing). The Prophet said: Recognize its container and its tying material and then make a public announcement about it for one year and if its owner

- Suspension of children and the insane from dealings: It is lawful to ban someone to manage his property due to prodigality, insanity, or

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shows up, give it to him; otherwise use it as you like."
(Reported by Al-Bukhari and Muslim)

Lost and found in Al-Haram:

The Prophet (peace be upon him) said:

"Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly." (Reported by Al-Bukhari and Muslim)

Lost and found (as for sheep):

Yazid (may Allah be pleased with him) narrated:

"The Prophet was asked regarding the case of a lost sheep. He said: You should take it, because it is for you, or for your brother, or for the wolf." (Reported by Al-Bukhari and Muslim)

Lost and found (as for camels):

Zayd Ibn Khalid Al-Juhani (may Allah be pleased with him) narrated:

"The Prophet was asked: What about a lost camel? The Prophet (peace be upon him) said: "You have nothing to do with it, as it has its feet, its water reserve, and can reach places of water and drink, and eat trees till its owner finds it." (Reported by Al-Bukhari and Muslim)

Wrongly taken property:

Allah says:

﴿وَلَا تَأْكُلُوٓاْ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ﴾ (البقرة: ١٨٨)

This means: "And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)." (2, Al-Baqarah: 188)

The Prophet (peace be upon him) said:

"Verily your blood and property are as sacred and inviolable."
(Reported by Al-Bukhari and Muslim)

He (peace be upon him) also said:

"He who wrongly took a span of land would be made to wear around his neck seven earths." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment."
(Reported by Abu Dawud)

Al-Bara' Ibn `Azib (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) gave decision that the owners of gardens are responsible for guarding them by day, and the owners of the animals are responsible for guarding them by night. Any damage done by animals during the night is a responsibility lying on their owners."
(Reported by Ahmad)

bankruptcy. This includes: the minor who has not yet reached puberty, so his decisions must have the consent of his parents or guardians until he becomes mature, the prodigal mature person, the insane until he recovers, the patient who has a severe disabling and chronic disease, and the bankrupt person whose debts exceed the value of all his property. Thus, the creditors have the right to interdict on his properties by selling them, leaving enough for his needs of food, drink and clothing. Then the sum is divided among the creditors, unless the debt of any of them is something concrete in which case it can be restored.

- Suspension is postponed in case of the insolvent bankrupt who owns nothing.[7]

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[7] **Suspension of children and the insane from dealings and bankruptcy:**
Allah says:

﴿ولاَ تُؤْتُواْ السُّفَهَاء أَمْوَالَكُمُ الَّتِي جَعَلَ اللّهُ لَكُمْ قِيَاماً وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ﴾ (النساء: ٥)

This means: "And give not unto the foolish your property which Allah has made a means of support for you, but feed and clothe them therewith." (4, An-Nisa': 5)

Allah says:

﴿وَابْتَلُواْ الْيَتَامَى حَتَّىَ إِذَا بَلَغُواْ النِّكَاحَ فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُواْ إِلَيْهِمْ أَمْوَالَهُمْ﴾ (النساء: ٦)

This means: "And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them." (4, An-Nisa': 6)

Allah says:

﴿وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِـرَةٌ إِلَى مَيْسَرَةٍ﴾ (البقرة: ٢٨٠)

This means: "And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay." (2, Al-Baqarah: 280)

The Prophet (peace be upon him) said:

"There are three whose actions are not recorded: a lunatic whose mind is deranged till he is restored to consciousness, a sleeper till he awakes, and a boy till he reaches puberty." (Reported by Abu Dawud)

The Messenger of Allah (peace be upon him) said:

"He who found his property intact with a man (who bought it but who later on) became insolvent (or a person who became insolvent), he (the seller) is entitled to get it more than anyone else."
(Reported by Al-Bukhari and Muslim)

Allah's Messenger (peace be upon him) said to the creditors:

"Take what you find, you will have nothing but that." (Reported by Muslim)

6-2 Trade

- Sale is lawful in the Qur'an and Sunnah.
- The elements of a sale are:

  a) The free mature seller who owns his goods and then sells them.

  b) The free mature buyer

  c) The permissible article which is to be sold, being known to the buyer

  d) The spoken offer and the spoken acceptance

  e) Mutual agreement with satisfaction.

- It is valid to stipulate the specifications of the article, or of utilities related to it.
- It is invalid to stipulate a condition that will affect the core of the sale, an invalid condition such as to realize a profit from re-selling, or combine two conditions.[8]

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[8] **The legality of sale:**
Allah says:

﴿وأحلّ اللّهُ الْبيْع وحرّم الرِّبا﴾ (البقرة: ٢٧٥)

This means: "Whereas Allah has permitted trading and forbidden Riba (usury)." (2, Al-Baqarah: 275)

The Prophet (peace be upon him) said:
"A townsman must not sell for a man from the desert."
(Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"Both parties in a business transaction have a right to annul it so long as they have not separated." (Reported by Al-Bukhari and Muslim)
Conditioned sale:
The Prophet (peace be upon him) said:
"Whoever imposes conditions which are not present in Allah's Laws, then those conditions will be invalid, even if he imposed these conditions a

- The annulment of sale is permissible if both the seller and buyer agreed. The commodity should thus be returned as it is, as well as the price, without reduction.

- Either the seller or the buyer has the choice to continue or annul the sale: before they depart, if they agree on a certain term for choice, if an excessive inequity appeared from any of them, in case that the seller has hidden a defect in the article, in case that a defect appeared in the article which was not known during the sale, and in case that the seller convinced the buyer with what is not found in the article as a means to incite him to buy.[9]

- The Prophet (peace be upon him) prevented the following:

  a) Reselling the commodity before delivery

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hundred times. Allah's conditions (Laws) are the truth and are more solid." (Reported by Al-Bukhari and Muslim)

[9] <u>**Sale annulment:**</u>
The Prophet (peace be upon him) said:
"If anyone rescinds a sale with a Muslim, Allah will cancel his slip on the Day of Resurrection." (Reported by Abu Dawud)
<u>Deception and choice:</u>
Allah's Messenger (peace be upon him) said:
"Both parties in a business transaction have a right to annul it as long as they have not separated; and as long as they tell the truth and make everything clear they will be blessed in their transaction. If they conceal anything and lie, the blessing on their transaction will be blotted out." (Reported by Al-Bukhari and Muslim)
The Messenger of Allah (peace be upon him) also said:
"Muslims are on (i.e. stick to) their conditions." (Reported by Al-Bukhari)
He (peace be upon him) also said:
"When you enter into a transaction you should say: There should be no deception." (Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"That who deceives is not of us." (Reported by Muslim)
He (peace be upon him) also said:
"Do not keep camels and sheep unmilked for a long time, for whoever buys such an animal has the option to milk it and then either to keep it or return it to the owner along with one Sa` of dates."
(Reported by Al-Bukhari and Muslim)

b) The sale of a delivered article over another buyer

c) An-Najsh sale that is, bidding to raise the commodity price without intending to buy but to deceive others

d) The sale of something prohibited or filthy

e) A transaction of whatever involves chance or risk, in which its features have not been determined

f) Double sale

g) Paying nonrefundable deposits in which the seller keeps the down payment even without sale

h) The sale of something not owned by the seller at the time of the sale

i) Sales involving debt

j) `Inah sale, that is, sale on credit in which the seller buys what he has sold to a term, before its delivery, with a lower price

k) Inhabitant's sale in favor of a foreigner

l) Buying from passengers (similar to smuggling)

m) Exception sale, that is, to sell the article, excepting something unknown.[10]

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[10] **Prohibited kinds of sale:**
The Prophet (peace be upon him) said:
"He who buys foodstuff should not sell it till he is satisfied with the measure with which he has bought it."
(Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"Do not enter into commercial transaction when others have entered into that (transaction)." (Reported by Al-Bukhari and Muslim)

Ibn `Umar (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) had prohibited deception in transactions." (Reported by Al-Bukhari and Muslim)

Abu Hurayrah (may Allah be pleased with him) narrated:

"Do not practice Najsh (i.e. Do not offer a high price for a thing which you do not want to buy, in order to deceive the people)."
(Reported by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said:

"Allah and His Messenger made illegal the trade of alcohol, dead animals, pigs, and idols." (Reported by Al-Bukhari and Muslim)

Anas Ibn Malik (may Allah be pleased with him) narrated:

"Allah's Messenger (peace be upon him) forbade the sale of fruits until these are mellow. They (the Companions of Anas) said: What is meant by 'mellow'? He said: It implies that they became red. He (Anas) said: When Allah hinders the growth of fruits, (then) what for the wealth of your brother would become permissible for you?"
(Reported by Al-Bukhari and Muslim)

Abu Hurayrah (may Allah be pleased with him) narrated:

"Two kinds of sale are forbidden: Mulamasah and Munabadhah." (These two kinds of sale used to be practiced in the days of Pre-Islamic period of ignorance; Mulamasah means that two persons exchange their dresses without looking at these clothes, being satisfied with mere touch. Munabadhah indicates that a person says to another: Give me what you have in return for what I have (as a form of sale). No one of them knows the reality of what the other has). (Reported by Al-Bukhari)

The Prophet (peace be upon him) said:

"If anyone makes two transactions combined in one bargain, he should have the lesser of the two or it will involve usury."
(Reported by Abu Dawud)

`Abdullah Ibn `Amr Ibn Al-`As (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) forbade the type of transactions in which earnest money was paid." Malik said: This means, as we think- Allah better knows- that a man buys a slave or hires an animal, and he says: I give you a dinar on condition that I give up the transaction or hire, what I gave you is yours. (Reported by Malik)

The Messenger of Allah (peace be upon him) said:

"If you enter into the `Inah transaction, hold the tails of oxen, are pleased with agriculture, and give up conducting jihad (struggle in the way of Allah), Allah will make disgrace prevail over you, and will not withdraw it until you return to your original religion." (Reported by Abu Dawud)

Anas Ibn Malik (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) has forbidden that a person in a city should sell for a man of the desert on commission even if he is his real brother." (Reported by Al-Bukhari and Muslim)

Allah's Messenger (peace be upon him) said:

- Buying in advance: It is permissible to sell on credit to a stated term for a present price, as the buyer will receive the commodity at the end of that term (forward buying)

- It is permissible to sell with deferment or installments of the price against an increase from cash price (credit sale).[11]

Preemption

- Preemption is to buy one's partner share which he had sold to a third party for the same price.

- Preemption is lawful, unless the preemptor did not attend the sale, or had no idea about it at the time and did not ask for preemption. It is not allowed for him to re-sell.

- There is no preemption for the movable items like clothing and cattle.[12]

"The caravans carrying merchandise should not be met on the way to purchase from them. A man living in urban territories should not sell for a man of living in a desert area." (Reported by Al-Bukhari and Muslim)

Abu Hurayrah (may Allah be pleased with him) narrated:

"The Prophet allowed the sale of the dates of the `Ariyah for ready dates by estimating the former which should be estimated as less than five Awsuq or five Awsuq." (Reported by Al-Bukhari)

Rafi` Ibn Khadij (may Allah be pleased with him) narrated:

"The Messenger of Allah (peace be upon him) forbade Muhaqalah (selling plants in their spikes), Muzabanah (selling the (unknown) fruits of an orchard in exchange of a known amount), and Thunayya (sale with exception), unless it is well-defined."

(Reported by An-Nasa'i, Abu Dawud, and Ibn Majah)

[11] Buying in advance:

Ibn `Abbas (may Allah be pleased with him) narrated:

"Allah's Messenger came to Medina and the people used to pay in advance the price of fruits to be delivered within one or two years. (The sub-narrator is in doubt whether it was one to two years or two to three years.) The Prophet said: Whoever pays money in advance for dates (to be delivered later) should pay it for known specified weight and measure (of the dates to a known term.)." (Reported by Al-Bukhari and Muslim)

6-3 Business

- Partnerships for wealth development through trade, agriculture or industry are lawful as enacted and admitted by the Prophet (peace be upon him) in various forms.[13]

- **Al-`Anan (Cooperative) partnership:** In which individuals have their shares to invest money and divide profit and loss according to the value of each share.

- **Al-Abdan (Manual) partnership:** Individuals participate in a certain activity and agree on dividing the revenue between them.[14]

- **Al-Wujuh (Well-Known Partner) partnership:** It is the participation in trade transactions, purchase and sale, while dividing profit and loss.

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[12] **Preemption:**
Jabir Ibn `Abdullah (may Allah be pleased with them) narrated:
"The Messenger of Allah (peace be upon him) decreed preemption in every joint ownership that is not divided. It may be a dwelling or a garden. It is not lawful for him (for the partner) to sell that until his partner gives his consent. He (the partner) is entitled to buy it when he desires and he can abandon it if he so likes. And if he (the one partner) sells it without getting the consent of the (other partner), he has the greatest right to it." (Reported by Muslim and An-Nasa'i)

[13] **The legality of partnership:**
The Messenger of Allah (peace be upon him) said:
"Allah, Most High, says: I make a third with two partners as long as one of them does not cheat the other, but when he cheats him, I depart from them." (Reported by Abu Dawud)

[14] **Manual partnership:**
`Abdullah Ibn Mas`ud (may Allah be pleased with him) narrated:
"I, `Ammar, and Sa`d became partners in what we would receive on the day of Badr. Sa`d then brought two prisoners, but I and `Ammar did not bring anything." (Reported by An-Nasa'i and Abu Dawud)
Financing a profit-sharing venture:
It was applied in the time of the Prophet Muhammad (peace be upon him) and he agreed upon it. (Minhaj Al-Muslim)

- **Financing a profit-sharing venture:** A Muslim gives another a sum of money to invest in a lawful business, and they share both profit and loss according to conditions they had stipulated.

- **Comprehensive partnership:** It includes the above dealings, as the two partners authorize each other in carrying out any transactions and they share in both profit and loss.

- **Sharecropping:** It is to let another cultivate his land so as to share in a known portion of the harvest.[15]

- **Watering for part of the crop:** It is to contract with another concerning irrigating his crop in return for a known share of their yield.

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[15] **Sharecropping and watering for part of the crop:**
`Abdullah Ibn `Umar (may Allah be pleased with him) narrated:
"The Prophet concluded a contract with the people of Khaybar to utilize the land on the condition that half the products of fruits or vegetation would be their share." (Reported by Al-Bukhari and Muslim)
Rafi` Ibn Khadij (may Allah be pleased with him) narrated that the Prophet said:
"It is better for one of you to lend to his brother than to take a prescribed sum from him." (Reported by An-Nasa'i)
Job wages:
The Prophet (peace be upon him) said to a group of the Companions:
"How do you know that Surah Al-Fatihah is a Ruqyah? You have done the right thing. Divide (what you have got as a wage for Ruqyah) and assign for me a share with you." (Reported by Muslim)
The Messenger of Allah (peace be upon him) said:
"Allah, the Exalted, said: I will be the adversary of three persons on the Day of Judgment. One who makes a covenant in My Name and then breaks it, one who sells a free man as a slave and devours his price, and one who hires a workman and having taken full work from him, denied him his wages." (Reported by Al-Bukhari)

Abu Sa`id Al-Khudri (may Allah be pleased with him) narrated:
"The Prophet (peace be upon him) prohibited (Muslims) to hire a laborer without determining his wages." (Reported by Ahmad)
The Prophet (peace be upon him) also said:
"Anyone who practices medicine when he is not known as a practitioner will be held responsible." (Reported by An-Nasa'i, Abu Dawud, and Ibn Majah)

- **Wage Jobs (like contracting):** To charge someone to carry out a certain job in return for a known payment.

- **Guarantee:** It entails commitment as the sponsor to guarantee that the sponsored would fulfill what is due to him.

- **Guaranteeing another's appearance:** It also includes the sponsor's commitment to bring the sponsored to those in responsibility, a judge for example.

- **Providing Collateral:** It is to leave a material thing with the creditor to ensure that his debt will be fulfilled according to the terms, otherwise, he receives the value of the unpaid debts from the item that was mortgaged, or its price after selling it.

- **Commissioning another to do something:** It is valid in buying and sale contracts as well as in personal affairs.[16]

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[16] **Guaranteeing payment and guaranteeing another's appearance:**
The Prophet (peace be upon him) said:
"One who stands surety is held responsible."
(Reported by Ahmad and Ibn Majah)
Putting up collateral:
Allah says:

﴿وَإِن كُنتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ﴾ (البقرة: ٢٨٣)

This means: "And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)." (2, Al-Baqarah: 283)
Qatadah (may Allah be pleased with him) narrated:
"Anas went to the Prophet with barley bread having some dissolved fat on it. The Prophet had mortgaged his armor to a Jew in Medina and took from him some barley for his family." (Reported by Al-Bukhari)
The Prophet (peace be upon him) said:
"The mortgaged animal can be used for riding as long as it is fed and the milk of the milch animal can be drunk according to what one spends on it. The one who rides the animal or drinks its milk should provide the expenditures." (Reported by Al-Bukhari)
Commissioning another to do something:
Abu Hurayrah (may Allah be pleased with him) narrated:
"Allah's Messenger ordered me to guard the Zakah revenue of Ramadan."
(Reported by Al-Bukhari)

- **Land ownership:** It is for those who develop the land. Those in authority have the right to plot a public land into pieces for those who can cultivate it; and leave what is considered necessary for public interest like pastures, forests, and regions of natural resources. These are also called protectorates.
- **Cultivation of virgin land:** It is to build on or cultivate a piece of land which has no owner so it becomes his own, unless it is a public utility.[17]

The Prophet Muhammad (peace be upon him) said:
"When you come to my agent, you should take from him fifteen Wasqs (of dates). If he asks you for a sign, then place your hand on his collar-bone." (Reported by Abu Dawud)

[17] <u>**Land ownership:**</u>
The Prophet (peace be upon him) said:
"If anyone brings barren land into cultivation, it belongs to him." (Reported by Al-Bukhari)
Allah's Messenger (peace be upon him) said:
"He who wrongly took a span of land would be made to wear around his neck seven earths." (Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"Muslims have common share in three (things): grass, water, and fire." (Reported by Ibn Majah and Ahmad)
He (peace be upon him) also said:
"Excess water must not be withheld so that the growth of herbage may be hindered." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"The excess of water should not be sold in order to enable the sale of herbage." (Reported by Muslim)
Asma' Bint Abi Bakr (may Allah be pleased with her) narrated:
"I used to carry the date stones on my head from the land of Az-Zubayr which Allah's Messenger had given to him, and it was at a distance of 2-3 of a Farsakh from my house." (Reported by Al-Bukhari and Muslim)
The Prophet (peace be upon him) said:
"If anyone reaches a water which has not been approached before by any Muslim, it belongs to him." (Reported by Abu Dawud)
He (peace be upon him) also said:
"There is no (permission for) protected land except for Allah Most High and for His Messenger." (Reported by Al-Bukhari)
As-Sa`ib Ibn Juthamah (may Allah be pleased with him) narrated:
"The Prophet (peace be upon him) protected Naqi` (a rich-water well)." (Reported by Abu Dawud)

Exercises

Wealth

1. What is meant by usury? What are its two kinds? Explain.
2. What is the wisdom behind the prohibition of usury?
3. Show the similarities between usury and bank interest. Mention two alternatives to usurious bank loans.
4. What is the ruling concerning insurance?
5. What is meant by transferring a debt to another? Is it possible?
6. How does debt documentation take place?
7. What is the ruling concerning deposits? When is it obligatory, recommended, or offensive?
8. What are the rights and duties of the depositary?
9. What are the rights and duties of the borrower towards the lender?
10. When is giving a gift recommended and when is it offensive?
11. What is the difference between donation for life and donation with provisions as to the death of the donor? What is the ruling of each?
12. Explain the meaning of Waqf and the conditions for its validation.
13. What should a Muslim do if he finds something without knowing its owner?
14. What must the usurper do with what he had usurped?
15. On whom is interdiction imposed?
16. How can debts be retained from a bankrupt person?

Trade

1. What are the essential elements of a sale?
2. What are the kinds of conditions possible in a sale? What conditions are not possible?
3. When is it possible to agree on annulling a sale?

4. What are the cases in which either the seller or the buyer has the right to annul the sale?
5. Give examples of forbidden sales, and explain the meaning of each.
6. What is meant by buying in advance (forward buying)? What is its ruling?
7. What is meant by preemption? To whom is it allowable? What are its conditions?

Business

1. What is meant by the following: Cooperative partnership - Manual partnership - Well-known partnership - Financing a profit-sharing venture partnership - Comprehensive partnership - Job wages?
2. What is the difference between guaranteeing payment and guaranteeing another's appearance?
3. What is the difference between sharecropping, and watering for part of the crop?
4. What is the ruling concerning providing collateral, and commissioning another to do something?
5. How can land be owned in Islam? Mention three ways.
6. What is meant by cultivation of virgin land? What is its ruling?

Unit 7
The Nation

7-1 The State

- Muslims are one nation striving for unity, cooperation and solidarity.
- Propagation of Islam and raising its word high is the prime message of the Islamic nation.
- Public morality, that is, enjoining right and prohibiting wrong is an individual obligation on Muslim rulers and a communal one on the rest of the nation.
- Changing the wrong by hand is a duty on the rulers, a duty on every Muslim at his home and in any task he assumes. Changing evil actions by words and the heart, is a duty on both rulers and people.[1]

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[1] <u>**The unity of the Muslim nation:**</u>
Allah says:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾ (الأنبياء: ٩٢)

This means: "Truly! This, your Ummah [Shari`ah or religion (Islamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone)." (21, Al-Anbiya': 92)

Allah says:

﴿وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾ (المؤمنون: ٥٢)

This means: "And verily! This your religion (of Islamic Monotheism) is one religion, and I am your Lord, so keep your duty to Me." (23, Al-Mu'minun: 52)

Allah says:

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ. وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ. وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ (آل عمران: ١٠٣ – ١٠٥)

This means: "And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic

- The basis of all rulings in Islamic law is in the Qur'an and Sunnah, or agreed upon by Muslim scholars. Otherwise, the nation can make laws according to the general aims of Shari`ah and public interest as long as they do not contradict any text or judgment of Shari`ah.[2]

Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. (3, Al-`Imran: 103 - 105)

The Prophet of Allah (peace be upon him) said:

"Muslims are equal with respect to blood. The lowest of them is entitled to give protection on behalf of them, and the one residing far away may give protection on behalf of them. They are like one hand over against all those who are outside the community." (Reported by An-Nasa'i)

<u>The role of the Muslim nation:</u>

Allah says:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾ (آل عمران: ١١٠)

This means: "You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad SAW and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah." (3, Al-`Imran: 110)

Allah says:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ (البقرة: ١٤٣)

This means: "Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad (peace be upon him) and his Sunnah (legal ways)) a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad (peace be upon him)) be a witness over you." (2, Al-Baqarah: 143)

Allah's Messenger (peace be upon him) said:

"The one who sees something detestable, let him change it with his hand, if he can not, then with his tongue and even if he is not able, then with his heart, and that is the weakest form of faith." (Reported by Muslim)

[2] **<u>The legislation of the Muslim nation:</u>**

Allah says:

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ. أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾ (المائدة: ٤٩ - ٥٠)

This means: "And so judge (you O Muhammad SAW) between them by what Allah has revealed and follow not their vain desires, but beware of

- Rulers must be from the best-qualified Muslims, and chosen by majority consent of the Muslims and given free pledge of allegiance.
- Shura (consultation) is a basic principle that should be sought by the ruler in government in a way that does not contradict an express text in Qur'an or Sunnah.[3]

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them lest they turn you (O Muhammad SAW) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allah). Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith." (5, Al-Ma'idah: 49 - 50)

Allah says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا. وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا﴾ (النساء: ٦٠ - ٦١)

This means: "Have you seen those (hyprocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaytan (Satan) wishes to lead them far astray. And when it is said to them: "Come to what Allah has sent down and to the Messenger (Muhammad SAW)," you (Muhammad SAW) see the hypocrites turn away from you (Muhammad SAW) with aversion. (4, An-Nisa': 60 - 61)

The Prophet (peace be upon him) said:

"I have left among you the Book of Allah and my Sunnah, and if you hold fast to them, you would never go astray." (Reported by Al-Hakim)

[3] **<u>Ruling Muslims:</u>**

'Abdur-Rahman Ibn Samurah narrated that the Prophet told him:

"Do not seek to be a ruler, because if you are given authority for it, then you will be held responsible for it, but if you are given it without asking for it, then you will be helped in it (by Allah)." (Reported by Al-Bukhari and Muslim)

The Messenger of Allah (peace be upon him) said:

"You will be greedy for getting a position of authority, but remember that it will be a cause of humiliation and regret on the Day of Resurrection." (Reported by Al-Bukhari)

He (peace be upon him) also said:

"There will be three types of people whom Allah will neither speak to them on the Day of Resurrection nor will purify them from sins, and they will have a painful punishment: The first is a man possessed superfluous water (more than he needs) on a way and he withholds it from the travelers. The second is a man who gives a pledge of allegiance to an Imam (ruler) and gives it only for worldly benefits, if the Imam gives him what he wants, he abides by his pledge, otherwise he does not fulfill his

- Justice is the basis of governing the Muslim society. Elements of justice are: the sovereignty of Shari`ah over everybody without discrimination, personal punishment applied to the perpetrator only, and no law is executed retrogressively.[4]

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pledge. The third is a man who sells something to another man after the `Asr prayer and swears by Allah (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although in fact, the seller has not been offered such a price."(Reported by Al-Bukhari and Muslim)

He (peace be upon him) also said:

"Swear allegiance to me that you will not associate anything with Allah, that you will not commit adultery, that you will not steal, that you will not take any life which is forbidden by Allah to take but with (legal) justification; and whoever among you fulfils it, his reward is with Allah and he who commits any such thing and is punished for it, that will be all atonement for it and if anyone commits anything and Allah conceals (his faults), his matter rests with Allah; He may forgive if He likes, and He may punish him if He likes."(Reported by Al-Bukhari)

Consultation:

Allah says:

﴿وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾ (الشورى: ٣٨)

This means: "And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allah), and to worship none but Him Alone], and perform As-Salah (Iqamat-as-Salah), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them." (42, Ash-Shura: 38)

Allah says:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ (آل عمران: ١٥٩)

This means: "And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)." (3, Al-`Imran: 159)

[4] **Justice:**

Allah says:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ﴾ (النساء: ٥٨)

This means: "Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice." (4, An-Nisa': 58)

Allah's Messenger (peace be upon him) said:

- Obedience to rulers and administrators is an obligation, except if one is asked to disobey Allah and His Prophet (peace be upon him).
- The responsibility of government is great, as the ruler will be asked about every aspect of the nation on the Day of Resurrection.[5]

"Verily, I am a human being, and the claimants bring to me (the dispute) and perhaps some of them are more eloquent than others. I judge them to be on the right, and thus decide in their favor. So that whom I, by my judgment, (give the undue share) out of the right of a Muslim, I thus give him a part of Fire." (Reported by Al-Bukhari and Muslim)

He (peace be upon him) also said:

"O people, those who have gone before you were destroyed because if anyone of high rank committed theft amongst them, they would spare him. If anyone of low rank committed theft, they would inflict the prescribed penalty upon him. By Allah, if Fatimah, the daughter of Muhammad, were to steal, I would have her hand cut off." (Reported by Al-Bukhari and Muslim)

Personal punishment should be applied to the perpetrator only:

Allah says:

﴿ولا تزر وازرة وزر أخرى﴾ (الزمر: ٧)

This means: "No bearer of burdens shall bear the burden of another." (39, Az-Zumar: 7)

Allah says:

﴿ولا تزر وازرة وزر أخرى﴾ (الأنعام: ١٦٤)

This means: "No bearer of burdens shall bear the burden of another." (6, Al-An`am: 164)

Allah says:

﴿ولا تزر وازرة وزر أخرى﴾ (فاطر: ١٨)

This means: "And no bearer of burdens shall bear another's burden." (35, Fatir: 18)

Allah says:

﴿ألا تزر وازرة وزر أخرى﴾ (النجم: ٣٨)

This means: "That no burdened person (with sins) shall bear the burden (sins) of another." (53, An-Najm: 38)

Legislation can not be applied retrogressively:

Allah says:

﴿وما كنا معذبين حتى نبعث رسولا﴾ (الإسراء: ١٥)

This means: "And We never punish until We have sent a Messenger (to give warning)." (17, Al-Isra': 15)

[5] **The responsibilities of the rulers:**

The Prophet (peace be upon him) said:

"The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."

(Reported by Al-Bukhari and Muslim)

He (peace be upon him) also said:

- Responsible people will be reckoned for illegal earnings.
- Rulers must be careful not to choose evil ministers and assistants.[6]

"When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to reach a correct decision) but erred, there is one reward for him." (Reported by Al-Bukhari and Muslim)

He (peace be upon him) also said:

"Anyone amongst the bondsmen (of Allah) who was entrusted with the affairs of some subjects and he died in such a state that he was dishonest in his dealings with those over whom he ruled, Paradise would be forbidden for him." (Reported by Muslim)

The Messenger of Allah (peace be upon him) said:

"All of you are guardians and are responsible for your wards. The ruler is a guardian of his subjects." (Reported by Al-Bukhari and Muslim)

Obedience to the rulers and administrators:

The Messenger of Allah (peace be upon him) said:

"It is obligatory on a Muslim that he should listen (to the ruler) and obey whether he likes it or not except when he is ordered to do a sinful thing. In such a case, he is not obliged to listen or to obey."
(Reported by Al-Bukhari and Muslim)

He (peace be upon him) also said:

"If a slave is appointed over you and he conducts your affairs according to the Book of Allah, you should listen to him and obey (his orders)."
(Reported by Muslim)

He (peace be upon him) said:

"Listen (attentively to) and obey whoever placed in authority over you even if he is a negro slave whose head is like a raisin."
(Reported by Al-Bukhari)

[6] **Reckoning one's self:**

The Prophet (peace be upon him) said:

"O people, if any of you is put in an administrative post on our behalf and conceals from us a needle or more, he is acting unfaithfully and will bring it on the Day of Resurrection." (Reported by Muslim)

Abu Hamid As-Sa`idi narrated that the Prophet (peace be upon him) said:

"What about a man whom I give an assignment and he comes and says: This is for you and this has been given to me as a gift? Why did not he stay in his father's house or the house of his mother so that he could wait if gifts will be bestowed to him or not? By Allah in Whose Hand is the life of Muhammad, anyone of you shall not take anything (from the public money) unduly but will bring it on the Day of Judgment, carrying on his neck a camel that will be grunting, or a cow that will be bellowing, or an ewe that will be bleating. Then he raised his hands so that we could see the whiteness of his armpits. Then he said twice: O Allah! I have conveyed (Your commandments)." (Reported by Al-Bukhari)

- Freedom of faith is given to any person living on the Muslim land.
- Human brotherhood, equality, and interaction are fundamental in dealing with people from all over the globe.
- International treaties are absolutely respected, unless other parties break them first.[7]

He (peace be upon him) said:
"The best fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler." (Reported by At-Tirmidhi)

<u>Entourages of the rulers:</u>

Allah says:

﴿وَلاَ تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالإِثْمِ وَأَنتُمْ تَعْلَمُونَ﴾ (البقرة: ١٨٨)

This means: "And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully." (2, Al-Baqarah: 188)

The Messenger of Allah (peace be upon him) said:
"Allah neither raised up any Prophet nor did He authorize any person with ruling power but for whom there were two types of entourage: one enjoins upon him to do good and incites him to carry it out, and the other enjoins evil and goads him; and the protected (from the bad entourage) is the one whom Allah protects." (Reported by Al-Bukhari)

He (peace be upon him) also said:
"The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows. The owner of musk would either offer you free of charge or you would buy it from him or you would smell its pleasant odor, and as far as one who blows the bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell." (Reported by Al-Bukhari and Muslim)

Abu Bakrah (may Allah be pleased with him) narrated:
"A person praised another person in the presence of Allah's Messenger (peace be upon him), whereupon he said: Woe be to you. You have broken the neck of your friend, he said this twice. If one of you has to praise his friend at all, he should say: I think (him to be) so and Allah is sufficient for him, and I cannot testify his purity against Allah but (he appears) to be so and so." (Reported by Al-Bukhari and Muslim)

[7] **<u>Freedom of faith:</u>**

Allah says:

﴿وَلَوْ شَاءَ رَبُّكَ لآمَنَ مَن فِي الأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ﴾ (يونس: ٩٩)

This means: "And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad SAW) then compel mankind, until they become believers." (10, Yunus: 99)

Allah says:

﴿لا إِكْرَاهَ فِي الدِّينِ﴾ (البقرة: ٢٥٦)

This means: "There is no compulsion in religion." (2, Al-Baqarah: 256)

Human brotherhood:

Allah says:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ (النساء: ١)

This means: "O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you." (4, An-Nisa': 1)

Allah says:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾ (الحجرات: ١٣)

This means: "O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another." (49, Al-Hujurat: 13)

International treaties:

Allah says:

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلاَ تَنقُضُوا الأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلاً إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ. وَلاَ تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾ (النحل: ٩١ - ٩٢)

This means: "And fulfill the Covenant of Allah (Bay'ah: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do. And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths a means of deception among yourselves, lest a nation may be more numerous than another nation. Allah only tests you by this [i.e who obeys Allah and fulfills Allah's Covenant and who disobeys Allah and breaks Allah's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allah and in the Prophethood of Prophet Muhammad SAW which the disbeliever denies it and that was their difference amongst them in the life of this world]." (16, An-Nahl: 91 - 92)

Allah says:

﴿إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ (الممتحنة: ٩)

This means: "It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will

- It is unlawful to ally with or take as friends any of those who wage wars or hostilities towards Islam and Muslims, those who drive Muslims out of their homes and territories, or those who support or endorse such hostilities or actions

7-2 Penalties

- A penalty is the prevention from doing what Allah prohibits through a deterring punishment, which applies to every sane mature Muslim able to choose and who perpetrated a sin for which Islam set a punishment.

- The punishment for partaking of any alcoholic or mind altering substance, after one's confession or the testimony of two upright witnesses, is to be scourged with eighty stripes.[8]

- The punishment of false accusation of unchastity is to be scourged with eighty lashes. It is that one accuses another of perpetrating an

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befriend them, then such are the Zhahlimun (wrong-doers those who disobey Allah)." (60, Al-Mumtahinah: 9)

[8] **Alcoholic drinking:**
(See the verses and Hadiths of prohibition mentioned in 'Manners of consuming food and beverages.)
Abu Hurayrah (may Allah be pleased with him) narrated:
"A man who had drunk wine was brought before the Prophet (peace be upon him) when he was in Hunayn. He threw some dust on his face. He then ordered his Companions and they beat him with their sandals and whatever they had in their hands." (Reported by Al-Bukhari)
<u>**False accusation of unchastity:**</u>
Allah says:
﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا﴾ (النور: ٤)

This means: "And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever." (24, An-Nur: 4)

'A'ishah (may Allah be pleased with her) narrated:
"When my vindication came down, the Prophet (peace be upon him) mounted the pulpit and mentioned that, and recited the Qur'an. Then, when he came down from the pulpit, he ordered regarding the two men and the woman, and they were given the prescribed punishment." (Reported by At-Tirmidhi)

obscene act without having witnesses. This is a great vice that decreases the moral integrity of the accuser.

- The punishment of fornication for the unmarried: hundred lashes accompanied with/without leaving his country for a year. As for the married: it is to be stoned to death. To execute the punishment, adultery must be positively proved by the testimony of four eyewitnesses who must be sure that they fully saw the crime. Thus, it is a punishment that suits the act of publicizing obscenity.

- The punishment of sodomy is death for both the married and the unmarried alike.[9]

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[9] **Adultery:**
Allah says:

﴿وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلاً﴾ (الإسراء: ٣٢)

This means: "And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him)." (17, Al-Isra': 32)

Allah says:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾ (النور: ٢)

This means: "The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allah's Law)." (24, An-Nur: 2)

Allah says:

﴿وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِن نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ فَإِن شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلاً﴾ (النساء: ١٥)

This means: "And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way." (4, An-Nisa': 15)

The Prophet (peace be upon him) said:

- The punishment of theft which takes place during inattention of the victim is cutting the hand. The crime is proved either by confession or by the testimony of two just witnesses. The value of the stolen item must be more than a quarter of a dinar (a dinar = 4.25 gm of

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"An adulterer, at the time he is committing illegal sexual intercourse is not a believer." (Reported by Al-Bukhari and Muslim)

`Abdullah Ibn Mas`ud (may Allah be pleased with him) narrated:

"I said: O Allah's Messenger! Which sin is the greatest? He said: To set up a rival unto Allah, though He Alone created you. I said: What next? He said: To kill your son lest he should share your food with you. I further asked: What next? He said: To commit illegal sexual intercourse with the wife of your neighbor." (Reported by Al-Bukhari and Muslim)

Zayd Ibn Khalid Al-Jihani (may Allah be pleased with him) narrated:

"I heard the Prophet (peace be upon him) ordering that an unmarried person guilty of illegal sexual intercourse be flogged one-hundred stripes and be exiled for one year." (Reported by Al-Bukhari)

Buraydah Ibn Al-Hasib (may Allah be pleased with him) narrated:

"We, the Companions of the Prophet of Allah (peace be upon him), used to talk mutually: Would that Al-Ghamidiyyah and Ma`iz Ibn Malik had withdrawn after their confession; or he said: Had they not withdrawn after their confession, he would not have pursued them (for punishment). He had them stoned after the fourth (confession)." (Reported by Abu Dawud)

Abu Hurayrah (may Allah be pleased with him) narrated:

"A man and a woman of the Jews committed fornication. Some of them said to the others: Let us go to this Prophet, for he has been sent with an easy law. The Prophet (peace be upon him) said: So I decide in accordance with what the Torah says. He then commanded regarding them and they were stoned to death." (Reported by Al-Bukhari and Muslim)

<u>Adultery should be positively proved:</u>

Abu Hurayrah (may Allah be pleased with him) narrated:

"A man of the tribe of Aslam came to the Prophet (peace be upon him) and testified four times against himself that he had had illicit intercourse with a woman, while all the time the Prophet (peace be upon him) was turning away from him. Then when he confessed a fifth time, he turned round and asked: Did you have intercourse with her? He replied: Yes. He asked: Have you done it so that your sexual organ penetrated hers? He replied: Yes. He asked: Have you done it like a collyrium stick when enclosed in its case and like a rope in a well? He replied: Yes." (Reported by Abu Dawud)

The Prophet (peace be upon him) said:

"If I were to stone one without evidence, I would have definitely stoned her (the wife of `Uwaymir Al-`Ajlani)." (Reported by Al-Bukhari and Muslim)

<u>Sodomy:</u>

The Prophet (peace be upon him) said:

"If you find anyone doing as Lot's people did, kill the one who does it, and the one to whom it is done." (Reported by At-Tirmidhi and Abu Dawud)

gold), and the stolen item should not be something unlawful. To apply this punishment, there should not be general poverty or famine, the country should be applying social solidarity and Zakah as ordained by Islam.

- The punishment of highway robbery is either death, crucifixion, cutting a leg and a hand alternately (one left and other right or vice versa), or exile.[10]

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[10] **Theft:**

Allah says:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالاً مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ (المائدة: ٣٨)

This means: "Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise." (5, Al-Ma'idah: 38)

The Prophet (peace be upon him) said:

"Allah curses a man who steals an egg and gets his hand cut off." (Reported by Al-Bukhari and Muslim)

He (peace be upon him) also said:

"When somebody steals, then he is not a believer at the time he is stealing." (Reported by Al-Bukhari and Muslim)

He (peace be upon him) also said:

"By Allah, if Fatimah, the daughter of Muhammad, were to steal, I would have her hand cut off." (Reported by Al-Bukhari and Muslim)

He (peace be upon him) also said:

"The hand of a thief should not be cut off but for a quarter of a dinar and upwards." (Reported by Muslim)

He (peace be upon him) also said:

"Cutting off hand is not to be inflicted on one who plunders, but he who plunders conspicuously does not belong to us."
(Reported by Abu Dawud and Ahmad)

The Prophet of Allah (peace be upon him) said:

"If anyone's intercession intervenes as an obstacle to one of the punishments prescribed by Allah, he has opposed Allah." (Reported by Abu Dawud)

The Prophet Muhammad (peace be upon him) said to Usamah (may Allah be pleased with him):

"Do you intercede in a penalty ordained by Allah?"
(Reported by Al-Bukhari and Muslim)

Highway robbery under duress:

Allah says:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَادًا أَن يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلافٍ أَوْ يُنفَوْا مِنَ الأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ. إِلاَّ الَّذِينَ تَابُوا مِن قَبْلِ أَن تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾ (المائدة: ٣٣ - ٣٤)

- The penalty for deliberate murder is retaliation[11] by killing the perpetrator. The family of the victim has the choice of either

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This means: "The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful." (5, Al-Ma'idah: 33 - 34)

Allah says:

﴿وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ (الحجرات: ٩)

This means: "And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable." (49, Al-Hujurat: 9)

[11] **<u>Deliberate murder:</u>**

Allah says:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الأَلْبَابِ﴾ (البقرة: ١٧٩)

This means: "And there is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment), O men of understanding." (2, Al-Baqarah: 179)

Allah says:

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ (النساء:٩٣)

This means: "And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him." (4, An-Nisa': 93)

Allah says:

﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ﴾ (البقرة: ١٧٨)

This means: "But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness." (2, Al-Baqarah: 178)

Allah says:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾ (الشورى: ٤٠)

This means: "But whoever forgives and makes reconciliation, his reward is due from Allah." (42, Ash-Shura: 40)

Allah says:

﴿وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ﴾ (المائدة: ٤٥)

This means: "And We ordained therein for them: "Life for life."" (5, Al-Ma'idah: 45)

retaliation, receiving blood money, or forgiveness. In the time of the Prophet (peace be upon him), blood money was equal to a thousand Mithqal of gold (a Mithqal of gold is about 5 grams), twelve thousand dirham of silver (a dirham of silver is ~ 3.5 gm), a hundred camels, two hundred cows, or two thousand of sheep.[12]

The Messenger of Allah (peace be upon him) said:
"The first (thing) that will be decided among people on the Day of Judgment will pertain to bloodshed." (Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"A believer continues to stick to his faith as long as he does not shed blood unlawfully." (Reported by Al-Bukhari)
He (peace be upon him) also said:
"And if somebody is killed, his closest relative has the right to choose one of two things, i.e., either the blood money or retaliation by having the killer killed." (Reported by Al-Bukhari and Muslim)
He (peace be upon him) also said:
"Allah augments the honor of that who forgives." (Reported by Muslim)

He (peace be upon him) also said:
"A believer will not be killed for an infidel." (Reported by Al-Bukhari)
The Prophet (peace be upon him) said:
"A father shall not be killed for his son." (Reported by Ahmad)
Murder by mistake in a deliberate injury:
Allah says:
﴿وَمَن قَتَلَ مُؤْمِنًا خَطَئًا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَن يَصَّدَّقُوا﴾ (النساء: ٩٢)
This means: "And whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e Diyah) be given to the deceased's family, unless they remit it." (4, An-Nisa': 92)

[12] **Indemnity:**
`Abdullah Ibn `Abbas (may Allah be pleased with him) narrated:
"A man of Banu `Adi was killed. The Prophet (peace be upon him) fixed his blood money at the rate of twelve thousand (dirhams)."
(Reported by An-Nasa'i and Abu Dawud)
The Prophet (peace be upon him) said:
"The blood money for accidental killing should be twenty she-camels which had entered their fourth year, twenty she-camels which had entered their fifth year, twenty she-camels which had entered their second year, twenty she-camels which had entered their third year, and twenty male camels which had entered their second year." (Reported by Abu Dawud)
He (peace be upon him) also said:
"Blood money for every wound which lays bare a bone is five camels." (Reported by At-Tirmidhi)

- The penalty for murder by mistake is blood money and expiation which is either to release a slave (in the old days), or fasting for two consecutive months. The blood money is not given to the family of the victim if they are enemies of Islam, and in the case of war.

- The penalty for manslaughter in a deliberate injury such as the attack that leads to death without premeditation is blood money exacted in hard conditions plus expiation.

- The penalty for felony of the limbs is retaliation if it is deliberate or blood money according to the victim's choice. Every organ has its estimated blood money.

- For every deliberate wound on any part of the body, there is blood money to be given to the victim.[13]

7-3 Jihad

- Jihad is commanded in Islam for two reasons:

  a) The propagation of Islam throughout the world, to face the oppressive and tyrannical powers that prevent people by force from knowing Islam, and the free conviction of its message and prohibit them from implementing the justice of Islam.

He (peace be upon him) also said:
"The blood money for unintentional murder which appears intentional, such as is done with a whip and a stick, is one hundred camels, forty of which are pregnant." (Reported by An-Nasa'i)
He (peace be upon him) also said:
"Ten camels were to be paid for every finger, and five camels for every tooth. The fingers are equal and the teeth are equal." (Reported by Ahmad)

[13] **Wounds:**
Allah says:

﴿وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ﴾ (المائدة: ٤٥)

This means: "Eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." (5, Al-Ma'idah: 45)

b) The protection of the Islamic society from aggressors, security threats, and any entity that fights against its faith.

- Jihad is the highest rank in Islam.

- Fighting against unbelievers and non-Muslims who fight Islam is a communal obligation on all Muslims. However, if the enemy enters the country, Jihad becomes an individual obligation on every Muslim and those recruited for this purpose.[14]

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[14] **The legality and merit of Jihad:**
Allah says:

﴿وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّه فَإِنِ انتَهَوْاْ فَإِنَّ اللّهَ بِمَا يَعْمَلُونَ بَصِيرٌ﴾ (الأنفال: ٣٩)

This means: "And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do." (8, Al-Anfal: 39)

Allah says:

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنيَانٌ مَّرْصُوص﴾ (الصف: ٤)

This means: "Verily, Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure." (61, As-Saf: 4)

Allah says:

﴿أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ. الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ (الحج: ٣٩ - ٤٠)

This means: "Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." - For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty." (22, Al-Hajj: 39 - 40)

Allah says:

﴿وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً﴾ (التوبة: ٣٩)

This means: "And fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively." (9, At-Tawbah: 36)

Allah says:

﴿إِنَّ اللّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللّهِ فَاسْتَبْشِرُواْ بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (التوبة: ١١١)

This means: "Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Tawrah (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success." (9, At-Tawbah: 111)

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَي تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ. تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ. يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ (الصف: ١٠ - ١٢)

This means: "O You who believe! Shall I guide you to a commerce that will save you from a painful torment. That you believe in Allah and His Messenger (Muhammad SAW), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of 'Adn - Eternity ['Adn (Edn) Paradise], that is indeed the great success." (61, As-Saf: 10 - 12)

Allah says:

﴿وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاء عِندَ رَبِّهِمْ يُرْزَقُونَ. فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ﴾ (آل عمران: ١٦٩ - ١٧٠)

This means: "Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty." (3, Al-`Imran: 169 - 170)

The Prophet Muhammad (peace be upon him) said:

"The example of a Mujahid in Allah's Cause - and Allah knows better who really strives in His Cause - is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty." (Reported by Al-Bukhari)

Allah's Messenger (peace be upon him) said:

"If one is wounded in Allah's path, he will come on the Day of Resurrection with his wound spouting blood having the color similar to blood but the fragrance like that of Musk." (Reported by Al-Bukhari and Muslim)

He (peace be upon him) also said:

"If one dies without fighting in the cause of Allah or without believing it to be his duty, he will die with one characteristic of hypocrisy in him." (Reported by Muslim)

He (peace be upon him) also said:

"By Him in whose Hand is Muhammad's life, if it were not to be too hard upon the Muslims, I would not lag behind any expedition which is going to fight in the cause of Allah, but I have neither abundant means to provide them with conveyance (horses), nor all other Muslims have, and it will be hard on them to remain behind when I go forth (for the Jihad). By whom in whose Hand is Muhammad's life, I like to fight in the way of Allah and get

- Ar-Ribat is to be in guard and defend in a frontier territory, points of danger, and watch out to know the plans of the enemy. This is also a communal obligation and one of the most gracious deeds.[15]

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martyred, then (brought to life) to fight again and get martyred and then (brought to life) to fight again and get martyred." (Reported by Muslim)

He (peace be upon him) also said:

"No servant of Allah whose feet become dusty in the cause of Allah will touch the fire (of Hell)." (Reported by Al-Bukhari)

He (peace be upon him) also said:

"No one who wishes to return to this world after entering Paradise even if he should be given all what the world contains, except a martyr who yearns to return to the world and be killed ten times on account of the dignity that he experiences by virtue of his martyrdom."
(Reported by Al-Bukhari and Muslim)

Abu Hurayrah (may Allah be pleased with him) narrated:

"A man said: O Messenger of Allah, guide me to a deed that is equal to Jihad? He said: I do not find an act which is equal to it in reward. He then said: Can you continue prayer and fasting unceasingly as long as the Mujahid is fighting in the cause of Allah? He replied: Who can do this?" (Reported by Al-Bukhari)

Abu Sa`id Al-Khudri (may Allah be pleased with him) narrated:

"Someone asked the Messenger of Allah (peace be upon him): Who is the best man? He answered: A believer who strives in the cause of Allah with his life and property. The man asked: Who is the next after him? He said: That who retires into a narrow valley, fears Allah, and safeguards people from his mischief." (Reported by Al-Bukhari and Muslim)

[15] <u>**Ar-Ribat:**</u>
Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (آل عمران: ٢٠٠)

This means: "O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful." (3, Al-`Imran: 200)

The Messenger of Allah (peace be upon him) said:

"Guarding the frontier for a day is better than the world and all that is in it." (Reported by Al-Bukhari)

He (peace be upon him) also said:

"The (good) deeds of any dead person stop increasing except that of the one who keeps on safeguarding frontiers in the way of Allah because his deeds will go on increasing until the Day of Resurrection, and he will be safe from the trials of the grave." (Reported by Abu Dawud)

He (peace be upon him) also said:

- To prepare a military force both technically and financially is a communal obligation and a necessity that precedes Jihad.
- Conditions for Jihad are: sincere intention, Muslim leadership, obedience to the leadership, and the parents' approval to participate.
- The warrior should adhere to firmness, steadfastness and patience.[16]

"Two eyes will never be touched by the fire of Hell: an eye which weeps out of fear of Allah and an eye which spends the night guarding for the sake of Allah." (Reported by At-Tirmidhi)

It was narrated that the Prophet (peace be upon him) commanded a man to guard the Muslim camp in the Conquest of Hunayn at night. In the morning, the Messenger of Allah (peace be upon him) asked him:

"Did you dismount during the night? The man replied: No, except to pray or to relieve myself. The Messenger of Allah (peace be upon him) said: You have ensured your entry to (Paradise). No blame will be attached to you supposing you do not work after it." (Reported by Abu Dawud)

[16] <u>**The preparation of military force:**</u>

Allah says:

﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾ (الأنفال: ٦٠)

This means: "And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy." (8, Al-Anfal: 60)

`Uqbah Ibn `Amir Al-Juhani (may Allah be pleased with him) narrated that he heard the Messenger of Allah (peace be upon him) saying on the pulpit:

Allah says:

﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ﴾ (الأنفال: ٦٠)

This means: "And make ready against them all you can of power." (8, Al-Anfal: 60)

The Prophet (peace be upon him) said:

"Beware, strength consists in archery. Beware, strength consists in archery. Beware, strength consists in archery." (Reported by Muslim)

The Prophet of Allah (peace be upon him) said:

"Allah, Most High, will cause three persons to enter Paradise for one arrow: the maker when he has a good motive in making it, the one who shoots it, and the one who hands it; so shoot and ride, but your shooting is dearer to me than your riding. Everything with which a man amuses himself is vain except three (things): a man's training of his horse, his playing with his wife, and his shooting with his bow and arrow. If anyone abandons archery after becoming an adept through distaste for it, it is a blessing he has abandoned; or he said: for which he has been ungrateful." (Reported by Abu Dawud)

- The good manners of Jihad are as follows:

a) Good battle tactics

b) Keeping secrets

c) Calling the unbelievers to Islam or to surrender, before attacking them

d) Not to kill women, children, the aged, and monks as long as they are not participating in the fight

e) Not to set fire to the enemy or disfigure bodies of the killed

f) Providing protection for those who ask for it

g) Remembrance of Allah and supplication[17]

Conditions for Jihad:
The Messenger of Allah (peace be upon him) was asked about one who fights for displaying valor, one who fights (out of fanaticism) to protect his people, one who fights out of boldness, and one who fights to show off, which is regarded in Allah's cause? He said:
"That who fights so that Allah's Word is the superior (strives in the cause of Allah) is in Allah's cause." (Reported by Al-Bukhari and Muslim)
`Abdullah Ibn `Amr Ibn Al-`As (may Allah be pleased with him) narrated:
"A man came to the Messenger of Allah (peace be upon him) and said: I pledge allegiance for migration and Jihad seeking Allah's reward. He said: Is one from your parents alive? He said: Yes, both of them are alive. He asked: Do you seek reward from Allah? He said: Yes. The Messenger of Allah (peace be upon him) said: Go back to your parents and treat them kindly. (Reported by Muslim)
The Messenger of Allah (peace be upon him) said:
"If a person notices in his ruler what he dislikes, he should endure it because that who departs from (i.e. be disobedient to) the Sultan a hand's breadth dies like those who had died in the pre-Islamic times." (Reported by Al-Bukhari and Muslim)

[17] **Good manners of Jihad:**
Allah says:
«يا أيها الذين امنوا إذا لقيتمْ الذين كفروا زحفا فلا تولوهمْ الأدبار. ومن يولهمْ يومئذ دبره إلا متحرفا لقتال أو متحيزا إلى فئة فقد باء بغضب من الله ومأواه جهنمْ وبئس المصير» (الأنفال: ١٥ - ١٦)
This means: "O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allah.

And his abode is Hell, and worst indeed is that destination!" (8, Al-Anfal: 15 - 16)

The Messenger of Allah (peace be upon him) said:

"When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. If they refuse to accept Islam, demand from them the Jizyah. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them." (Reported by Abu Dawud and Muslim)

The Prophet (peace be upon him) also said:

"Go in Allah's Name, trusting in Allah, and adhering to the religion of Allah's Messenger. Do not kill a decrepit old man, or a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allah loves those who do well." (Reported by Abu Dawud)

He (peace be upon him) also said:

"Never betray." (Reported by Muslim)

The Prophet (peace be upon him) said:

"When Allah will gather together, on the Day of Judgment, all the earlier and later generations of mankind, a flag will be raised (to mark off) every person guilty of betrayal, and it will be announced that this is the perfidy of so and so, son of so and so (to attract the attention of people to his guilt)." (Reported by Al-Bukhari and Muslim)

He (peace be upon him) also said:

"If you find so-and-so, kill him, and do not burn him, for no one punishes with fire except the Lord of the fire." (Reported by Abu Dawud)

Samurah Ibn Jundub (may Allah be pleased with him) narrated:

"The Prophet of Allah (peace be upon him) used to exhort us to give charity (Sadaqah) and forbid us to mutilate (a slain)." (Reported by Al-Bukhari)

He (peace be upon him) also said:

"The most merciful of the people with respect to killing are believers (in Allah)." (Reported by Abu Dawud)

He (peace be upon him) also said:

"Supplications at two times are never turned down or (are seldom turned down): a supplication made while the Adhan is being proclaimed and one during the battle when the fighting is at its utmost." (Reported by Abu Dawud)

He (peace be upon him) also said:

"O Allah. Revealer of the Book, Disperser of the clouds, Defeater of the hordes, put our enemy to rout and help us against them." (Reported by Al-Bukhari and Muslim)

- The spoils of the battle: One fifth is for the ruler to spend it in lawful channels and the rest as bonuses for the warriors.

- Booty can be gained without fighting that is, the wealth of the unbelievers that is left over after their escape are to be spent by the ruler like the fifth of the spoils.[18]

- Poll taxes (Jizyah) are taken from the inhabitants of the conquered countries, except women, children, the poor and those who are unable to earn money. In return, they are protected and are exempted from paying Zakah, which is obligatory for Muslims.

- If necessary, or to realize an Islamic interest, it is possible to make a reconciliation with the enemy but not to be allies.[19]

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[18] **Booties gained without fighting:**
Allah says:
﴿وَاعْلَمُوا أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن كُنتُمْ آمَنتُمْ بِاللَّهِ وَمَا أَنزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ﴾(الأنفال: ٤١)
This means: "And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad SAW)], (and also) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad SAW) on the Day of criterion (between right and wrong)." (8, Al-Anfal: 41)
Allah says:
﴿مَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنكُمْ﴾ (الحشر: ٧)
This means: "What Allah gave as booty (Fai') to His Messenger (Muhammad SAW) from the people of the townships, - it is for Allah, His Messenger (Muhammad SAW), the kindred (of Messenger Muhammad SAW), the orphans, Al-Masakin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you." (59, Al-Hashr: 7)

[19] **Poll taxes (Jizyah):**
Allah says:
﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ﴾ (التوبة: ٢٩)
This means: "Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they

Exercises

The State

1. What is the prime message assigned to the Islamic nation?
2. What is the ruling concerning enjoining right and prohibiting wrong for both rulers and the ruled?
3. Explain the difference between the way of changing the wrong concerning rulers and the ruled?
4. What are the conditions for electing a ruler?
5. What is the ruling of Shura in Islam?
6. What are the elements of justice in Shari`ah?
7. What is the ruling concerning obedience to administrators and rulers?
8. What are the regulations for public administration?
9. What are the rights of non-Muslims in an Islamic society?

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pay the Jizyah with willing submission, and feel themselves subdued." (9, At-Tawbah: 29)

Reconciliation:

Allah says:

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ اللَّهِ وَعِندَ رَسُولِهِ إِلاَّ الَّذِينَ عَاهَدتُّمْ عِندَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُواْ لَكُمْ فَاسْتَقِيمُواْ لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ (التوبة: ٧)

This means: "How can there be a covenant with Allah and with His Messenger for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) except those with whom you made a covenant near Al-Masjid-al-Haram (at Makkah)? So long, as they are true to you, stand you true to them. Verily, Allah loves Al-Muttaqun (the pious)." (9, At-Tawbah: 7)

The Prophet (peace be upon him) said:

"We will fulfill the covenant made with them and seek Allah's help against them." (Reported by Muslim)

The Prophet (peace be upon him) said:

"If anyone kills a man whom he grants protection prematurely, Allah will forbid him to enter Paradise." (Reported by Al-Bukhari)

He (peace be upon him) also said:

"I do not break a covenant or imprison messengers."
(Reported by Abu Dawud)

10. What is the Islamic perception of the Muslim world's international relations?

Penalties

1. Mention the punishment of the following crimes: partaking of mind controlling substances - false accusation of unchastity - adultery - fornication - sodomy - theft - highway robbery - deliberate murder - manslaughter – murder by mistake in a deliberate injury - felony of limbs - wounding .
2. Mention the conditions for executing the punishments of the following: partaking of mind controlling substances - adultery - theft.

Jihad

1. In which cases does Jihad become lawful? When is Jihad a communal obligation, and when is it an individual obligation?
2. What is the difference between Jihad and Ar-Ribat?
3. Mention some of good manners of Jihad.
4. How are the spoils of the battle, and booty obtained without fighting be spent?
5. When and why are poll taxes collected?
6. What is the ruling of reconciliating with the enemies of Islam?



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